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Chronicle

Peace Conference.—After a ten days' session the Supreme Council terminated its discussions at San Remo. Complete accord, as stated by the British and

San Remo French Premiers, was established **Meeting** with regard to the enforcement of the Versailles Treaty. Besides drafting the Turkish Treaty, and promising to the representatives of the Zionist movement that the military rule in Palestine shall shortly be followed by civil rule, the Supreme Council drew up the Allied answer to Germany's request, of April 20, to be allowed to maintain an army of 200,000 men instead of the 100,000 provided for by the treaty. The Allies declared that Germany had not fulfilled the engagements undertaken at the time of signing of the treaty, and had not proceeded to disarmament. Until Germany had taken steps to meet her obligations, the Allies would not entertain or even examine the proposition for increased military forces; and they were determined to enforce the treaty and would take all measures necessary to that end, even the occupation of additional German territory. Nevertheless, the note continued, the Allies were willing to meet representatives of the German Government to discuss questions

affecting the internal order and economic well-being of Germany.

Home News.—The peace resolution, recently passed by the House of Representatives, was submitted as amended by Senator Krox, to the Senate Foreign Relations Committee on April 28, and

The Peace Resolution favorably reported to the Senate on April 30. The resolution provides for the repeal of the joint resolutions of April 6, 1917, and of December 7, 1917, declaring a state of war to exist between the United States and Germany and Austria; it declares that German property seized during the war by the United States shall be retained until the German Government has made provision for the satisfaction of American claims; it requests the President to open negotiations with Germany and the Governments and peoples of Austria and Hungary, for the purpose of establishing friendly relations and commercial intercourse with those Governments and peoples; it assigns the date on which the resolution shall become effective as the date of the termination of the war; it provides for the retention by the United States of all the rights, privileges, indemnities, reparations and advantages accruing to this Government by the armistice and the Versailles Treaty. The resolution does not provide for the repeal of war-time legislation, nor does it include the trade-embargo penalty with which Germany is threatened in the House resolution in the event of refusing to accept the resolution.

The Supreme Court of the United States, on April 26, announced its decision in the anthracite coal trust cases. The majority opinion, the vote having stood four to three,

Coal Trust Decision with Justice McReynolds and Brandeis not voting, was read by Justice Clark, and in principle affects all holding companies. The Court ordered the dissolution of the combination of the Reading Company, the Reading Railway Company, the Reading Coal Co. and the Central Railroad of New Jersey, so that each of these companies should be entirely independent of the others. The Court held that the dominating control over two great competing coal interests and two great competing inter-State railroad carriers was not obtained by "normal expansion to meet the demands of business growing as the result of superior and enterprising management, but by deliberate, calculated purchase for control."

That such a power, so obtained, regardless of the use made of it, constitutes a menace to and an undue restraint upon inter-

State commerce within the meaning of the Anti-Trust act has been frequently held by this Court. It is difficult to imagine a clearer case, and in all essential particulars it rests on undisputed conduct and upon perfectly established law. For flagrant violation of the first and second sections of the Anti-Trust act, the relations between the Reading Company, the Reading Railway Company and the Reading Coal Company, and between these companies and the Central Railroad Company of New Jersey must be so dissolved as to give to each of them a position in all respects independent and free from stock or other control of either of the other corporations.

Chief Justice White rendered the dissenting opinion of the minority as follows:

By the opinion now announced, this action of the court below, in so far as it directed a dismissal, is reversed and virtually the full relief prayed by the Government is therefore granted. We are unable to concur in this conclusion because, in our opinion, neither the conventions as to the Sherman act nor the reliance upon the commodities clause, except to the extent that in the particulars stated they were sustained by the court below, has any foundation to rest upon. We do not state at any length the reasons which led us to this view, because the court below, composed of three circuit judges, in a comprehensive and clear opinion, sustained the correctness of the action which it took and also demonstrates the error involved in the decree of this Court reversing its action. To that opinion we therefore refer as stating the reasons for our dissent.

Germany.—It is an undeniable fact, says the Munich correspondent of the *Osservatore Romano*, that in Germany, since the war, there has been a marked movement

Movement on the part of Protestants towards
Romewards Rome. Among the causes of the movement the following are given:

As a consequence of the fall of the Emperor, German Protestantism is acephalous. It no longer has any official head. Everywhere throughout the German States sincere Protestants grieve over the lack of any supreme and final authority. Secondly, the impartial conduct of the Supreme Pontiff has excited the profoundest sympathy in the German people. Basing themselves, not on the ground of politics or national interest, but solely on that of humanitarianism and charity, they do full justice to the generosity and the charity which dictated the noble policy of the Pope in his endeavor to secure peace, to alleviate the horrors of war, to help the wounded, to repatriate those no longer able to bear arms, to establish hospitals, to decrease in every possible way, the sufferings of both belligerents at the front and civilians away from the scenes of conflict. The respect which this Christian work of the Pontiff won for himself necessarily redounded to the glory of the Church of which he is the visible head. Thirdly, in Germany, as in every other country, the war brought the Catholic army chaplain into close contact with the Protestant minister working among the troops. Anti-Catholic prejudices, centuries old, were dissipated. The devotion of the priest in the field to the welfare of all, whether his own spiritual children or not, everywhere excited the greatest admiration. Conversions in number may not be immediately expected, but prejudice is breaking down.

Ireland.—The only hopeful piece of news from Ireland is that economic conditions continue to show signs of vast improvement. Agricultural cooperative societies are increasing in number and prosperity.

Economics and Politics In 1915 the total capital of these societies was only £224,000, whereas

just at present they are establishing a meat plant in Waterford at a cost of £200,000, and this is the first of other enterprises that are to be carried out on a similar scale. All industries are flourishing, and laborers are receiving from 30 to 32.6 shillings a week as against 11 shillings in 1910. Political conditions, however, are very bad, so bad, in fact, that Bonar Law admits they were never worse, and Lord Robert Cecil fears that the British Government is driving Ireland through anarchy to a republic. Yet Britain continues to harass the people by arrests and deportations, and each time a violent reaction sets in. On four or five different occasions thousands of Irish sympathizers gathered outside Wormwood Scrubs and cheered the hunger-strikers within. Riots followed and many people were hurt. On April 30 Lord French's sister, Mrs. Despard, took part in the demonstration and denounced Britain vigorously. That British politicians are not too pleased with American sympathy for Ireland is apparent from their frequent references to the Southern Confederacy and the Philippine Islands: they neglect to point out the analogy, probably because it does not exist. Lloyd George and his associated junkers have announced their determination to create new avenues of propaganda and to grant the Irish "almost the same freedom of speech as the British enjoy," an amusing commentary on British democracy. As is to be expected the Irish papers, even those that are Nationalist, are denouncing George's pretensions. Recently the *Irish Independent* declared the Government had adopted a system of coercion that could not be outdone "for cruelty, repression and vindictiveness." Other papers speak in the same way and evidently their condemnations are not overdrawn. Meantime the American people continue to take great interest in the Irish cause. The Protestant Friends of Ireland have sent distinguished Protestant lecturers into all parts of the country and De Valera has had a veritable triumph in the most conservative part of the United States, the Southland.

Italy.—There has been a serious attempt on the part of a radical element in the ranks of Italian labor to spread their dangerous doctrines among their Catholic

The Bergamo Incident fellow workmen. In a few places this radical group succeeded to some extent in its purpose and managed to rouse some Catholic workmen's societies to regrettable deeds of lawlessness and violence. At Bergamo especially a few Catholic agricultural laborers and textile workers, who had undoubtedly real grievances against their employers, attacked the factories where

they were working and the homes of the owners. Shots were fired and lives were endangered. Moreover these Catholics of the "Vanguard," as they called themselves, held a congress or convention at Bergamo and openly declared that for them "the light came from the East," that is from the Soviets of Russia, and that they would do all in their power to bring about in the coming autumn the transfer of all landed property from the hands of the present owners to those of the laborers and workers. The movement was headed by Miglioli, deputy from Cremona to the Italian Chamber. Unfortunately two priests, engaged in a local Labor Bureau, Don Garbelli and Don Carminati, played a prominent part in the radical manifestation.

Immediately, the managers of the Italian Popular party as well as those of the parliamentary group belonging to the party, called a meeting to study the actions and conduct of the "Vanguard" party as well as the conduct of Deputy Miglioli. The meeting decided not to recognize the "Vanguard" element, and to exclude from membership in the Italian Popular party all those who attempt to disrupt its organic unity. At the same time, the Holy Father, who had closely watched the movement, addressed a letter to Mgr. Marelli, Bishop of Bergamo, in which, to the weight of Bishop Marelli's previous condemnation of the "Vanguard" movement, he added the authority of his own words. In the letter, which may be considered an illuminating commentary on the principles laid down in the Encyclical "*Rerum Novarum*" of Leo XIII, the Pope, after praising the efforts of the Bishop to ameliorate the social and industrial condition of the toiler, strikes a solemn note of warning for those who attempt to better the lot of the workman in a manner inconsistent with the principles of order, moderation and of the Christian religion. Those, says the Holy Father in this remarkable document, who direct the Labor Bureau of Bergamo must be fully aware that those who attempt to better the condition of the people are ill inspired in their program, if they have no other end in view than to help them to acquire only perishable goods and temporal blessings. Their action is to be regretted if they not only neglect to control the aspirations of the people by recalling them to their duties as Christians, but endeavor to anger them against the rich, with the same intemperance and violence of language which is used by the adversaries of the Church to excite them to a social revolution. He exhorts the Bishop of Bergamo to continue in the work he had already begun, and to remind all those interested in the defense of the rights of the working classes that they must not descend to the language and methods of Socialism, but develop a social program thoroughly informed with the spirit of the Gospel. Without this, says the Pontiff, more harm than good can be done. As to those, continues the Holy Father, who owing to their social rank and culture occupy a prominent position, they must not refuse to help the workmen by their

counsels, their influence and their words. As to the rich, they should regulate all questions between them and the poor more according to the principles of equity than of a too rigorous justice.

In communicating the letter of the Holy Father to the clergy and Faithful of his diocese, Bishop Marelli expressed the desire that henceforth the whole Catholic movement in Bergamo be informed by the spirit indicated by the Pope and be governed by the most loyal obedience to his wishes. "Our Chief has spoken," says Mgr. Marelli, "nothing remains for us but to obey and to comply as perfectly as possible to the rules which he has laid down. Henceforth we condemn and reject every movement contrary to these directions." In order to carry out the wishes of the Holy Father, Bishop Marelli immediately reorganized the Bergamo Labor Bureau. Don Carminati and Don Garbelli, the two priests who had been connected with some of the radical elements in their injudicious efforts to better the condition of the toilers, together with Signor Cocchi, one of the lay members of the Bureau, were asked to resign. The firm action of the Bishop, together with the wise and broad-minded counsels of the Holy Father, thus brought to an end a movement, whose results, if not checked, might have been disastrous both for the cause of the workmen and of religion.

Mexico.—Part XIII of the Fall findings contains many items of real interest to Americans. Mr. Wallace Thompson describes the German propaganda (pp. 1918,

Fall Findings 1919), Carranza's method of ruining business (p. 1921), the graft of the XIII Carranza regime (p. 1925), the

brutal treatment of women and girls (p. 1928), the contempt of Mexicans for Americans (p. 1931). Mr. Garrett of Tulsa declares that Mr. Bryan met protests and representations by the question, "Why did you go to Mexico?" though the ex-Secretary of State had, through his paper, the *Commoner*, advised people to go there (p. 1961). The witness proceeds to describe the looting of his ranch, the manner in which he was beaten (pp. 1964, 1965, 1966), his journey out of Mexico, rendered easy and pleasant by Gonzalez's secretary, a brother Mason, who on catching sight of Garrett's Masonic badge, put out his hand saying: "What can I do for you, Señor?" "and offered to do anything in his power to help us" (p. 1967). Mr. Kritzberger of Lincoln, Ill., describes the almost ideal conditions under Diaz (p. 1579), the change under Carranza, loot, murder, outrage (pp. 1979, 1980, 1988). Mr. Michael Slattery of Philadelphia gives his opinion of Lind and calls his mission a joke (p. 2007), tells how Americans were obliged to seek the protection of the British flag (p. 2014), recounts the sufferings of American refugees aboard ship, refused sufficient help by the American fleet (p. 2021), declares that American correspondents were taken charge of by the Mexican Government, "taken around the circle of territory that

was not having trouble," and wrote according to instructions (p. 2025). This ends part XIII; subsequent pamphlets will be interesting, as is clear from these items taken from current testimony printed in the *Washington Post* for April 30. S. G. Hopkins, formerly attorney for Carranza, says:

Carranza was furnished arms and munitions by the United States in 1914, with the direct cognizance of the American Government, and in such quantity as to assure him success in his fight to displace Victoriano Huerta.

I was informed that the United States Government *would close its eyes* to a procedure by which the munitions would be taken out of Texas ports, on bills of lading indicating the destination to be Cuba. After getting out to sea, the schooners would change their routing and land the cargoes at ports available to Carranza forces. Under the arrangement the vessels were to be fined nominally for a violation of neutrality laws. *As it worked out, the vessels were fined, but the Secretary of the Treasury remitted the fines.*

Hopkins identified a letter written by him to Carranza, which read in part as follows:

President Wilson has discreetly permitted it to be known that you should allow mediation, since it is the opinion of the American Government that the only way to pacify Mexico would be through the complete triumph of your revolution.

The witness passed this judgment on the new revolution which is sweeping over Mexico:

For a long time there has been a great state of unrest in Mexico, due to Carranza's administration, which has not kept any of its promises either to restore peace or to bring about reforms demanded by the people, and which seems to have for its sole purpose the centralization of all power in Carranza.

The climax came when Carranza recalled Ignacio y Bonillas, the Mexican Ambassador to the United States, and named him the candidate of the Civilista party, that party being without membership or support except for three or four members of Carranza's official family.

When Carranza tried to rivet his hold on the situation through military occupation of the State of Sonora, and the removal of the constitutional Governor, the State as a body rose in arms.

Lind also testified and took his usual ignorant fling at the Catholic Church, but as he knows nothing about either Mexico or the Church, his words carry no weight.

Rome.—The prospect of renewed diplomatic relations between the Holy See and France, together with the arrival in Rome of M. Doulcet, the French *chargé d'affaires*,

Vatican and Quirinal entrusted with the preliminary negotiations in the matter, caused a deep impression among Italian liberals.

One of their most influential organs, the *Perseveranza* of Milan, uses the occasion thus offered to speak of a "reconciliation between the Quirinal and the Vatican." The Milan journal declares that today all nations, England as well as France and even the Russia of Lenin, are making an endeavor to effect a *rapprochement* with the Pope. That fact, it adds, is an evident proof that "today as yesterday, the Papacy is the first spiritual power in the world."

The same paper, alluding to the important interests which Italy has in the East, is inclined to believe that the Italian Government will be able to come to some definite understanding with the Vatican and thus profit by the Vatican's influence and prestige. It believes also that the renewal of relations with the Vatican is not so difficult as it appears. For it reminds its readers that during the war both powers were often brought into contact and that today Italian Catholics are organized into a political party. The *Perseveranza* concludes its article by deploreding the fact, that unlike several Protestant countries, Italy was unable to appreciate at its full value the great and ever-increasing power of the Papacy in the world, whether considered from the religious or the political point of view. Catholics welcome even the hope of such a happy event as that spoken of in the *Perseveranza*. They know moreover that if the Italian Government resumes relations with the Vatican, it must give such guarantees as the Pope can in conscience accept, and that purely temporal motives will not influence the decision of the Holy See.

Russia.—The Russian Soviet Government has been making of late a determined effort to win the recognition and cooperation of the Chinese, and with this pur-

The Soviet and China pose in view has addressed a manifesto to the Governments of North and South China and to the Chinese people. The manifesto denounces secret diplomacy, protests against the treatment which, it alleges, China has received at the hands of the Allies, and particularly the concessions granted to Japan; it declares that China has been blind to her own interests in listening to the Allies rather than to the Russian Soviet. As an earnest of good will towards China and a proof of sincerity, the Russian proclamation repudiates all former Russian projects of conquest at the expense of China, and promises to make restitution, without compensation, of the Chinese Eastern Railway, and of all the forests, mines, especially the gold mines, obtained from China by the Governments of the Romanoffs, Kerensky, Horvath, Semenoff, Kolchak, and other bureaucrats. It also waives all claim to the Boxer indemnity, states its intention of abolishing the privileges enjoyed by Russian merchants in Chinese territory, and declares that it will denounce all treaties made between China and former Russian Governments. The manifesto ends by warning China of the fate in store for it, namely, that of becoming a second Korea or India, and holds out friendship with the Red Guards as the way to real liberty and national freedom. It is reported unofficially that a Chinese diplomatic and military mission has reached an agreement with the Russians on opening the Russian-Chinese frontier to exports and imports, has recognized Soviet rights in the Eastern Manchurian railroad, and is about to establish diplomatic relations with the Soviet Government.

A Priest Before the Maryland Legislature

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THAT much evidence points to a national drive to eliminate sacramental wine can be readily adduced from a number of facts other than those exposed in last week's *AMERICA*. I told the Maryland legislators that the fundamental doctrine of many Prohibitionists is that alcohol is something evil in itself. Therefore alcohol, whether in whisky, beer, wine or anything else must be eliminated from society. In line with this principle comes another recognized by the real Prohibitionist. It is that "there is something radically wrong about any movement which makes it criminal to do outside the church door what the Lord has commanded to be done within as a supreme remembrance of Him." This second principle, which is recognized by the ardent and strict anti-drink advocate but does not belong to him, runs counter to that first doctrine that all alcohol is evil. The Prohibitionists realized that their work would never be a success as long as the inconsistency of allowing the Church to use wine (when they maintained that all wine, even the wine of the Church, was a thing evil in itself) was permitted to stand. It must be made criminal, therefore, to use wine inside the church door as well as outside. It was this view of the matter that led them to attempt to do away with altar wine in Oklahoma, Arizona and Iowa. It was the realization of this inconsistency that made the Prohibitionists attempt already in a national bill to eliminate wine for sacramental purposes. Congressman Coady of Maryland, a man very well known to the Maryland legislators and highly respected by them, publicly charged the Anti-Saloon League with attempting to get rid of sacramental wine. For Mr. Coady openly says that the original Volstead bill contained no exemption of sacramental wine. Altar wine was forbidden just the same as anything else containing alcohol. Yet Mr. Wheeler had the audacity to tell the Maryland Legislature that no bigotry was intended by the Anti-Saloon League, when Mr. Coady tells us that the original act, as it was laid on his desk, contained no exemption; so that to all intents and purposes it was the same kind of a bill that they had passed in Oklahoma and Arizona. Was that omission of the exemption of altar wine a mere oversight or was it something else, was the question that I gave to the legislators to ponder. I told them that it would require an overwhelming amount of charity to interpret that omission as an oversight. We must consider it a deliberate attempt to inflict the most extreme, bigoted and fanatical "bone-dry" legislation on the people of the whole United States. As a matter of fact that omission was not remedied until a very strong protest was made and the Prohibitionists again realized that they were not powerful enough to

force through the original bill. The bill was then changed and the exemption for sacramental wine was inserted. But remember that it was inserted only under pressure. I should not care to think what would be the state of things now for the Church in this country if the anti-drink advocates had been able to pass the original bill. Bigotry, pure and simple, lay back of that omission.

Congressman Coady goes on to say that these exemptions should have been placed in the Eighteenth Amendment itself. Then he adds that the framers of the Amendment and the Volstead act evidently did not want to do this. Why? Mr. Coady answered the question by saying that "these exemptions can be repealed by some subsequent Congress." There you have the truth. The exemption for sacramental wine was not placed in the Eighteenth Amendment, because these Anti-Saloon people hope some day to be strong enough to be able to pass a bill like the original Volstead act which omitted all exemption and was the most radical kind of bigoted "bone-dry" legislation.

The question may naturally be asked here whether such a national abolition of sacramental wine, as contained in the original Volstead act, would be constitutional. I fear that such a law would have a good chance to stand in spite of the hopes that many place in the First and Fourteenth Amendments as protectors of our religious liberty. In the first place, if the view taken by the official employers of Mr. Wheeler that the use of sacramental wine is a superstition, could be driven home successfully before the Supreme Court, then there would be no reason why we should be allowed to continue such use. The possibility of such a successful presentation of the case is not as remote as one may think. Certain doctrines of the Catholic Church, that we consider in every way holy, have been declared superstitious by courts before and the same thing may happen again. We must realize that, in spite of our high esteem for the United States Supreme Court, the judges are human and therefore fallible.

But my next argument rests on something more than a dangerous possibility. A number of courts in the United States have made a ruling that the law cannot interfere with religious opinions nor with religious practices, except such as tend to subvert the foundation of public morals and order. Such was the decision laid down by the Supreme Court of Kansas in the case of *Harrison vs. Brophy* (51 Pac. 883). The United States Supreme Court puts the matter in this way, in the case of *Reynolds vs. United States* (98 U. S. 145, L. Ed. 244), in which polygamy was decided to be illegal: "Laws

are made for the government of action, and while they cannot interfere with mere religious belief and opinions, *they may with practices.*"

Now along with this ruling goes a later one by the United States Supreme Court which decided that even acts, innocent in themselves, may be prohibited in order to bring about the better enforcement of the law. Curiously enough the law that was in question was this very Volstead act. The ruling was given in the case of the State of Idaho, which had prohibited liquor for medicinal purposes in that State. The State of Idaho claimed that the issuing of doctor's certificates for liquor was a hindrance to the rigid enforcement of its Prohibition law. In order to wipe out the alleged abuses, the State absolutely prohibited all sale of liquor for medicinal purposes. Certain interests against the State of Idaho carried the case to the United States Supreme Court. This tribunal upheld the contention of Idaho that it had a right to prohibit even this innocent act (the sale of liquor for medicinal use) or any other innocent act, of whatever kind, that tended to subvert the foundation of public morals and order *inasmuch as these acts militated against the better enforcement* of the law. I shall never forget how Mr. Wheeler exulted when he quoted this decision to the Maryland Legislature. He plainly showed that he felt that this ruling was a lever by which any kind of legislation, no matter how drastic, might be passed to enforce the Prohibition law. Although Mr. Wheeler probably did not realize that he was giving himself away, he did, as a matter of fact, show plainly the danger contained in this very ruling, for the religious right that I am defending, the right to use wine for sacramental purposes. If you remember, Mr. Wheeler was forced by me to admit reluctantly that the Anti-Saloon League had pushed through the legislation in Oklahoma in which the use of sacramental wine was forbidden. His justification for such bigoted legislation was that "some priest had abused the privilege of distributing such wine." A nice, justifying cause for smashing the tradition and practice of 2,000 years in a few moments. But it is quite easy to see the exact parallel between this Oklahoma case and that Idaho case in which the ruling about innocent acts was made by the Supreme Court. In the one, a priest was charged (although no one knew better than Wayne B. Wheeler that such an allegation was untrue) with abusing his privilege as distributor; in the other, the doctors were accused of abusing their privilege as distributors. It is one and the same case. If the State of Idaho can prohibit liquor for medicinal purpose, then the United States can do so in the whole country, if it can be shown that doctors throughout the country are abusing their privilege as distributors and are really conniving against the best interests of the Prohibition law. In the same way, if Wayne B. Wheeler thought that the alleged abuse of the privilege of distribution by one priest (an abuse that could not be proved) was sufficient reason for asking the Oklahoma Legislature to pass the most drastic

and most bigoted law that was ever written into the statutes of any commonwealth of the United States, and then attempted to have such a law based on such a reason upheld by the State Supreme Court, why should we not fear that some day the same charge may be made rather general; this to be followed by an attempt to abolish the use of sacramental wine in the United States, so that the wonderful Prohibition law may be more rigidly and better enforced? The use of sacramental wine is an innocent act, such as is the use of liquor for medicinal purposes. But the Supreme Court has said that the latter may be prohibited; then why not the former too? Here appears to me a danger signal of the reddest hue for our religious rights.

Then again we must remember that the United States Supreme Court has declared that laws may interfere with religious practices when they tend to subvert the foundations of public morals and *order*. Now I am afraid that the highest tribunal of the land would look upon our use of sacramental wine as a mere practice that must yield to the law, even though we might consider such use most necessary and very sacred on account of the tradition of twenty centuries that stands behind it. If that practice would some day be shown, as Wayne Wheeler and his friends attempted to show in Oklahoma, to militate against the better enforcement of the national law of Prohibition, then what is there to prevent it from being declared an agency tending to subvert public morals and *order*? Not only might the charge of abuse of distribution be made against priests all over the country, under the present system of handling such wine, but also the constant stealing (in some cases it amounts to fifty per cent of the shipment) from interstate cargoes of such wine, and the consequent violation of the law by the drinking of such intoxicating wine, might be made the basis for the charge that the legalizing of the use of sacramental wine does to all intents and purposes prevent the proper enforcement of the law and also tends to subvert the foundation of public morals and order. Here is a question to ponder and consider seriously, especially as the United States Supreme Court lays down the question in the above-mentioned case of *Reynolds vs. United States*: "Can a man exercise his practices to the contrary because of his religious belief? To permit this would be to make the professed doctrines of religious belief superior to the law of the land and in effect to permit every citizen to become a law unto himself."

So our practice of using sacramental wine may some day be called into question, as it will always be a thorn in the side of Prohibition and will be there constantly to show the inconsistency of the drinkless system. And some day Prohibitionists may resurrect the first draft of the Volstead act that contained no exemption of any sort for sacramental wine, and backed up by the number of decisions of the Supreme Court, that are constantly playing into their hands, they may show us, unless we are awake and fight this tyranny, that the First and Four-

teenth Amendments are poor platforms to stand on when they come into opposition to that one and only Amendment of the Constitution that amounts to anything in the eyes of the Prohibitionists—the Eighteenth. I always thought that every part of our Constitution was sacred, but after listening to Anti-Saloon League spell-binders, I have had to change my opinion. In their minds, every other part must yield to the newest and best part of the Constitution, where reformation by law of large groups displaces reformation by free-will and personal, individual moral character, and law-made morality displaces personal morality. At last, the United States has a State religion; it is the great panacea of the ages, Prohibition. Total abstinence by force and by law is the one, great and only doctrine of the new and beautiful religion with which the United States has at last linked itself in holy alliance. To be a total abstainer by force; to be a drinkless person because you are not able to get the drink means to be a saint inside and out. It is to laugh. At this point, I took up the discussion of the coercive methods used by the Anti-Saloon League in putting through the ratification of the Eighteenth Amendment, as I thought that it indirectly had a bearing on the question. For men who would stoop to do the things that these men had done would not hesitate to do things through bigotry. I told the lawmakers that these "holier-than-thou" anti-drink advocates had posed as saviors of the home. Yet I could name two members of the Maryland Legislature of 1918 who had been threatened with divorce proceedings by their wives under the influence of the pious ministers because they desired to vote against the ratification. They voted for the Amendment against their conscience and under this coercion. I told the members that I was glad to say that these two spineless members had not been returned to the present Legislature. Then I referred to the anti-Catholic element which had been sent down to the last Legislature from Baltimore by the Anti-Saloon League. These haters of everything Catholic thought by their vote for Prohibition and on other bills to drive the Church out of existence. And the Anti-Saloon League is not bigoted! Here again I was happy to inform the Legislature that not one of that anti-Catholic crowd had come back to the Legislature of 1920 and I was glad to say that Catholics had everything to do with their defeat.

I told these men that one of the reasons why Prohibition had been accepted so readily was because it was thought a good thing for our fighting boys. Then I told them how the Anti-Saloon League agents had trailed our army, sending back from the other side all the dirt and filth in the way of smutty news, in order to help the holy crusade of Prohibition. The ill-smelling, but decidedly appropriate name of "smut-hound" had been given to the trailers of the Anti-Saloon League by the English writers who laughed themselves sick to think that the American Government could be so foolish as to allow such disturbers to be with our army. Among the "smut-

hounds" were many preachers—a pretty occupation for a minister of the Gospel to be engaged in. At this point, I turned towards the place where a group of Anti-Saloon League men sat and said: "You branded our brave soldier boys as immoral beasts and drunken sots on account of the information sent across to you by your 'smut-hounds.' The boys were not angels, but they were not the devils that you painted them. And they were the men who died for you when you were afraid to die for yourselves. And while they were dying for you, you were besmirching their reputation by the foulest of lies." I then related an incident that happened in an army hospital just at the time when the soldier-boys were being calumniated. It was about two o'clock in the morning and as I passed through the darkened ward, I stopped to look at a boy whom I had seen earlier in the day. I flashed my light into his face and he was dead, unwept and unattended. As I looked down into his dead face, the thought struck me, "My boy, you have died for a queer people. Some of them will honor you as a hero; while others at this moment are blackening your character and are building upon your besmirched reputation the very things that will take away the liberty for which you died." I did not hesitate to tell the lawmakers of Maryland that a law built upon such a foundation could not but merit the vengeance of a just and upright God. I closed my address with a plea that Maryland put herself on record as opposed to legislation of this kind. The Maryland of 1920 should put her stamp of disapproval on the bigotry that lay back of this Prohibition movement just as the Maryland of Colonial days had given splendid testimony for religious liberty.

My speech of March 4 before the Maryland legislature is but a memory. Now the question that suggested itself after my first trip to Annapolis: Did my presence accomplish any good? Again I answer that I think that it did. The Maryland Legislature heard a side of the Prohibition question that it never knew before and that it probably did not think any one would have the courage to tell in that State House where the Anti-Saloon League and anti-Catholic bigots from the Eastern Shore of Maryland hold the balance of power. The Maryland Legislature has adjourned and while it refused to approve the Volstead act, it did not have the moral courage to take the same stand as New Jersey and Rhode Island. I think that I showed them that the Anti-Saloon League is not to be trusted. Although a committee was appointed, after my suggestion, to investigate the League in Maryland, I am afraid the investigation will not amount to much, as it might involve the politicians. I think that we showed these men that Catholics have plenty of moral courage and that they will not tolerate men who will not give us a square deal. So let this little trip give us renewed courage to fight on for the greatest thing in life, our Faith and the biggest part of that Faith, the one thing that makes it so different from the sects about us, the Holy Sacrifice of the Mass.

History and Policy on the Rhine Frontier

A. HILLIARD ATTERIDGE

FRENCHMEN are taught at school that the natural boundaries of France are "the Alps, the Mediterranean, the Pyrenees, the Atlantic, the Channel and the Rhine." So much for geography. When they come to history they find that it begins with the story of Gaul: the Gallia of Caesar is identified with the France of today, so these "natural boundaries" of France become her original historical boundaries. Further, despite all that French scholars have written, there is an impression that there is no considerable "break of continuity" between Gallia and France, and that the "Francia" of early medieval chroniclers represents the France of today. One does not gather from popular histories of France, either in French or English, that "Francia" was "Frankland," a region of varying extent, and at one time including lands on both sides of the Rhine. Nor does the average reader grasp the fact that the first Christian "King of France" was really a German invader who ruled this realm and called himself in his own guttural tongue Chlodwig, hence the Clodovicus of Latin chroniclers, a name softened by Frenchmen into Clovis, and later reappearing as Louis, Ludovicus and Ludwig, in long lines of French and German kings and princes. Charlemagne, too, appears as a French King, though, despite the composite French name bestowed upon him by Frenchmen and adopted in other countries, he was the German Kaiser Karl, who held his court at Aachen and regarded France as a province of his widespread Empire. The French popular tradition makes Karl a French monarch, who happened to have outlying possessions beyond the Rhine.

The geographical and historical tradition has lastingly influenced the drift of French policy for centuries and influences it today. The French historian, Albert Sorel, tells us that "French policy was defined by geography, and the national instinct suggested it before reasons of State counseled its adoption." He then goes on to say that it was based on the memory of Charlemagne's Empire. In this fact we have the origin of the "interminable disputes" over the heritage of the great Emperor. As time goes on his image assumes majestic proportions, "from Philip Augustus to Napoleon it dominates the history of France." Napoleon regarded himself as the heir of Charlemagne. His portrait, which showed him wearing Karl's imperial crown and bearing his long scepter, used to hang in the Rathhaus at Aachen.

Richelieu went further back for the inspiration of his policy, and himself defined his own, and the long series of war that resulted from it, in these words:

The aim of my ministry has been to give back to Gaul the frontiers predestined by nature; to give the Gauls a Gallic King;

to make Gaul and France identical; and to re-establish the new Gaul, wherever the ancient Gaul extended.

The conflict with the House of Austria, begun by Richelieu as the leading point in this policy, was continued in wars of Louis XIV, Louis XV and Napoleon. It was a long fight for the Rhine frontier. Until the nineteenth century questions of nationality did not dominate European politics. Frontiers were defined and altered according to the fortunes of war with scant regard for the races that lived within them. French ambitions for the "natural frontier of the Rhine" took no account of the fact that west of its middle course the people were Germans, and south of its lower course to the sea they were Flemings and Dutchmen. Louis XIV won Alsace and Strassburg. Napoleon for some years held for France the whole Rhine frontier from Basel to the coast of the Netherlands. In this long struggle the "Most Christian Kings" of France more than once allied themselves with the enemies of Christendom, to bring the armies of the Sultan across the Danube while the armies of France crossed the Rhine, and Austria was compelled to give battle with divided forces on two war-fronts. There are too many examples in history of the policy of Kings and ministers disregarding religious interests, or, if they regarded them, using them rather as pretexts for their ambitions.

The principle of nationality began to come prominently to the front in the general uprising of Europe against Napoleon. Spain began the revolt. Germany followed after the disastrous retreat of the imperial army from Moscow. Moritz Arndt, the poet of the German revolt, put the new ideal into a song that became the inspiration of the national uprising. "What is the German Fatherland?" it asked, and answered, "Wherever the German speech is heard and prayers are said in the German tongue." It asserted nationality against mere geographical boundaries. But in the new settlement of Europe at the Vienna Congress nationality was not yet accepted as a guiding principle.

France kept Alsace, but lost most of the Napoleonic Rhine frontier. But the mere fact that the Emperor had held it for years seemed in the eyes of most Frenchmen to corroborate the "natural frontier" argument. French writers insisted that the rule of the Emperor had been popular in the Rhineland, that these western Germans were really half-French in sympathy, and would any day prefer a Frenchman to a Prussian. The Germans of course rejoiced in having won back so much of this "true German river." In their song of the "Watch on the Rhine" the chorus rang out:

Dear Fatherland thou need'st not fear
Thy Rhineland watch stands firmly here.

For them the Rhine was not merely the river line, but the whole valley from Basel to Wesel, with its German-speaking folk on both banks. They regarded Alsace, or as they called it Elsass, as a German land held by strangers. And Frenchmen thought of the lost Rhine fron-

tier further north as the "natural and historic boundary" of which they had been deprived by all Europe in arms against them. Alfred de Musset replied to the Arndt's "Watch on the Rhine" with a fiery lyric:

We have had it before, your German Rhine
On its banks still plain to view,
You may see where Condé's bursting mine
Tore its verdant vesture through—
Where the sires have passed, shall the sons pass too.

This was in the days of the Bourbon Restoration. When Napoleon III re-established the Empire, the Rhine question became again a danger point in European politics. After the defeat of Austria had made Prussia all powerful in Germany, that master of diplomatic wiles, old Bismarck, talked it over with Benedetti, the Emperor's Ambassador. It was Corsican against German, and the German won the diplomatic game. Benedetti suggested some compensation for France to make good the balance of power, now that Prussia had gained so much. "Certainly, but in what direction?" asked Bismarck. He could not well give up German lands though he knew the Emperor would like to go forward to the Rhine. Could another solution be found? Who proposed the solution we know not. Each party to the discussion attributed it to the other, but Bismarck was clever enough to get Benedetti to put it in writing. France might like to have Belgium, and Germany would not object. She might perhaps have Holland. Benedetti drafted this secret treaty of partition, and Bismarck promised to consider it, and meanwhile locked the draft in Benedetti's handwriting in his safe, to produce it triumphantly as a proof of his enemy's bad faith and ambition when in 1870 Napoleon marched on the Rhine. The "Army of the Rhine" was defeated and shut up in Metz, and victorious Germany, under control of the soldiers, annexed Alsace and Lorraine, against wise Bismarck's advice, and the Rhine question took a new form, while France waited for some forty years for the *revanche* and the reconquest of the lost provinces.

These have been won back. De Musset's boast has been made good. The sons have marched in the footsteps of the sires; Foch's battalions have gone forward across the Rhine where Condé's and Napoleon's armies marked the way for them. Alsace and Lorraine are French once more, and the Saar basin is to be for years to come in French hands. But this is not all. Those staunch Republicans, Clemenceau and Millerand and their colleagues, with, it must be confessed, French opinion behind them, are carrying on the policy of Richelieu, Louis XIV and Napoleon, and looking forward to winning back the "natural frontier of the Rhine." If the Germans do not fulfil the onerous peace conditions to the letter they are warned that the foreign occupation of the German Rhineland may be prolonged. There is an obvious disposition to pick a new quarrel in order to secure a warrant for this prolongation as soon as may be; and occupations and protectorates have a way of crystallizing

into annexations. Already French journalists and politicians are protesting that there can be no permanent security against future "German aggressions" unless the Rhine becomes the French frontier. We are back in the old state of things in which nationality counted for nothing, and boundaries were marked out on the lines dictated by military considerations and the principle of the "balance of power." It looks as if what Sorel described as the interminable dispute over the heritage of Charlemagne is still in progress, and has indeed won a new lease of life. It looks, too, as if the new era of peace under a brotherly League of Nations is like "the war to end all war," a mere illusion.

Older Than Christianity

EDWARD FRANCIS MOHLER, M. A.

A MODERN thinker, who shall be nameless for the reason that he is typical and not individual, boasted in the seething columns of the avid press just a day or two ago that his "faith" was "older than Christianity." As is frequently the case with today's short-sighted seers this man who thought he was shedding light on religion did not specifically state what his faith might be; he named no names. Yet in a measure we feel sure that he had little doubt as to what others might truthfully call his faith.

The dispossessed cult of man for man's sake, art for art's sake, life for living's sake, is the description of the thing he was talking about. We call it paganism when we name it. And the world is quite pagan today. The year nineteen hundred and twenty is witnessing some quintessential applications of it to the affairs of daily life. International strife in the councils of nations, personal and individual aggrandizement the whole planet over, contempt for the little fellow accompanied by repeated avowals of his present and future freedom and safety, the glorification of the mightiest, the deification of mere muscular efficiency, the world-encompassing fetish of the doctrine of expediency—these are the ineradicable marks of paganism; by these shall it be known.

The reduction and solution of all difficulties to a settlement *vi et armis* is not a *reductio ad absurdum* in itself save insofar as it shows forth the anomaly of a normally intelligent person in recourse not to the forces of his intellect but to the might of his bodily powers. Paganism of the olden day gloried in the force of arms, and rightly, for that was one of the best things paganism had. It existed for contest by the sword. The day of triumph was the greatest day of the pagan year and outlustered even the most sumptuous holidays. Brute force took precedence of all other accomplishments and he who could command the rising and falling of a thousand lusty arms recked little of senates or peoples, kings or commons. Much, if not nearly all of the classical literature of Greece and Rome, resounds with the thwack of hearty blows, given in the cause of selfishness. The

clang of well-aimed missiles, the clash of armor, the blood-rousing argumentation of the heroes as they stirred their minds to wrath were the accompaniment of the song of selfishness. The month-long jubilations of home-coming armies were the means selfish, successful men took to express their satisfaction at overwhelming some opponent whose life creed had been selfishness. He who would read the classics of the first and greatest pagan age must know well his military terms, must be ready to find completed comparisons in modern life.

The exaction of personal homage from the then known world, the respectful breathing of his name to the uttermost bounds thereof, was the *summum bonum* of every great military leader. Alexander wept for other worlds to conquer; being a pagan he could not see Alexander. Healthy ascendant peoples were all but drained of men to further the personal ambitions of a few. Husbandry, the arts, home life, practical religion were abandoned. The highest esteem a man of the people might have, arose from being a professional soldier who sold his services to conqueror after conqueror. An inactive conqueror might turn his idle days and his idle ears to self-gratification and self-gloryification. He might "go in for" a species of art until ease and pleasure and surfeit served the purposes of some other strong man; the latter's selfishness topped that of the decadent. Then he who was flaunting his art and his adulation and his follies was hurled from the sight of men.

One of the final standards to which the old paganism brought things in judgment was might. Whatsoever was the will of the strong was the will of the multitude and in addition the right. Right and wrong were cloven from one another by the sword. Wrong more often than not became the raveling selvage on the robe of life. Those were Caesar's days. The "I am the State!" of some outstanding military genius had to be all-sufficing. Greater strength alone could make it meaningless as a norm of right and wrong and send it into oblivion. The "I am the world!" of some still greater leader was the unmatched solution of most of the contrempts of existence.

Common-sense which abides in the hearts of all men to an appreciable extent was not so highly esteemed as the absolutely selfish announcement, "*Veni vidi, vici*," of Caesar. This pagan czar's creed is the legitimate grand-grand ancestor of "I am the State," "I want, what I want, when I want it," "The destruction of Louvain was for us a military necessity," "The partition of Ireland is the answer to the Home Rule *impasse*," "If we do not get the wage rates we demand, we shall strike," "Collective bargaining shall not be conceded as the right of the worker," "The public be — blest!"

In those days when Caesar typified selfishness for a pagan age, childhood and womanhood were tolerated as necessary evils. Marriage at times was somewhat highly computed, first because it made for the production of brawny men and also because many a soldier, otherwise inclined to be discontented and threatening, was made a

happy man by it and given a measure of responsibility which submerged his selfishness for a time in favor of the greater selfishness of his commander.

When force and might were not used to work a solution, expediency was the test-acid employed to precipitate right and wrong. The pagan of another day rated it almost sovereign. An affirmative answer to the questions, "Will it work?" "Is this the right time?" was enough to send the most infamous scheme far along the road to accomplishment.

Modern society has felt the unlovely, inartistic yet colorful strokes of the same pitchy stick that besmeared the society of another day. Today, as yesterday, the pagan whose faith is older than Christianity solves his problems in the same way as did his intellectual forbears. For that reason, perhaps, he has the same problems and gets the same frightful answers. The famed "I don't care!" of the vaudeville favorite is completed thus, "for anyone save myself!" It is a simply branded bar which paganism has forever carried on its flank, the personal pronoun I.

The repeated mention of the similarity of the pagan of today to the pagan of another day is almost a waste of words. The brand of selfishness has been so long displayed it is a well-healed scar. Everything has been subordinated to the whim service of the individual.

Home life has become just one syncopated roof garden after another, just one vaudeville melange of sense titillations and slamming melodies after another. Cardinal Gibbons has summed it up somewhere thus: "The modern is never so much at home as when he is abroad."

Art, such as it is, is of the commercial variety. The great page-spreads on our million-issued magazines serve the purpose of business. He is a poor artist indeed who will not help to serve the industrial world in the display of its wares.

Dress, which used to indicate something of the inner self and mentality of the individual and serve at the same time as a cloak to modesty, is now either a ready-to-wear bit of meaningless jobbery or an open invitation to license.

Business and politics, once so distantly related, have become almost blood-brothers, I had nearly said bloody brothers, in their adoption of the tenets of paganism. If a thing will not "work" they are soon ready to cry quits to any scheme; if it does work reason and right mean nothing in the discussion of their plans.

The degradation of marriage is akin to the degradation which Greece and Rome witnessed. Instead of a mutual-aid society with the original purpose which sanctified marriage even when it was merely a natural contract, we have a pleasure hunt, an alliance for the satisfaction of passion and whim.

The stage and literature demonstrate the fulness to which paganism can display its modern shamelessness. The sensitive nostrils of a more straight-laced generation

would have quivered agonizingly at the dishes served today by our progressive paganism.

Older than Christianity, yes, as old as sin, as ancient as the crabbidity which descended on man speedily at his first perverse self-assertion. Paganism is a religion even today. How can there be reason to glory in a thing which binds one to so low a thing as oneself, causes the contradiction and monstrosity of a creature glorifying in his degradation, an already fallen thing falling again before itself in servile wonderment? Can it be a glory to seek a savior in the creature needing salvation?

The Strong Box

AUSTIN O'MALLEY, M. D.

ISSACHER BEN EZRA, the merchant, had great flocks of sheep on the Plain of Esdraelon, a camel train that traded between Tyre and Damascus, and many vineyards on the sloping of the hills. An important citizen, grave of speech, with lips that showed thin through his long white beard, and hard brown eyes which never softened even when casting up his steady gains.

On a street of Nazareth lived the widow Mary, with her only son, Jesus the carpenter. The carpenter was a big quiet man, with brown Nazarene hair falling upon His shoulders, and a forked red beard. His voice was full of strange musical tones; and His eyes were kind always, but deep, like the eyes of one that converses much with God. Often they had curious humorous wrinkles at their outer edges when He talked to the children who came daily after school to His shop to watch Him at work. He made shepherds' pipes for them of the sal-lows in spring, and tops, and He told them long tales of great men dead, and the saints of Israel, of the eagles drifting above Mount Tabor, and the foxes of the hills. The mother came with her sewing and sat near the shop door just to be closer to Him. The children would gather about her, and she listened with them as He told His tales. When He spoke of the love of God for us His face grew very beautiful, and the mother's needle would stop, forgotten. Some of the smaller children said they had seen light about His head when He so spoke, but their parents laughed at these fancies.

Now and then the mother would sing for them. He would go steadily on with His work, but He would sing with her. The children would catch up the chant with them:

The Lord ruleth me, and I shall want nothing.
He hath set me in a place of pasture.
He hath brought me up, on the water of refreshment; He hath converted my soul.
He hath led me on the paths of justice, for His name's sake.
For though I should walk in the midst of the shadow of death,
I fear no evils, for Thou art with me.

One day the mother sang a strange hymn for them, one they had never heard:

My soul doth magnify the Lord:
And my spirit hath rejoiced in God my Saviour:

Because He hath regarded the humility of His handmaid: for behold from henceforth all generations shall call me blessed.

For He that is mighty hath done great things to me: and holy is His name.

Then the mother broke down and began to cry, and the little ones did not understand.

She went into the house, and straightway Issacher Ben Ezra darkened the doorway. The carpenter ceased working and looked at the man.

"Jesus, son of Joseph," said Issacher, "make me a strong box of oak, four cubits by three, and three cubits deep; and bind it well with the iron I have ordered from Tubal the smith, and fit it with drawers wherein I may keep certain things I value. What wilt thou charge me for the work?"

"Four pieces of the silver of Herod," answered Jesus, the carpenter.

"What, man!" cried Issacher. "Four pieces of silver! Art thou mad?"

"Very good," said Jesus, the carpenter. "Go to someone that will make it for two. I will not." And he started his saw, ripping a plank.

Issacher went out, and the carpenter began again to talk to the children. Presently the merchant returned, and said:

"Here! I need that box straightway, and I will give thee three pieces for it, not a penny more."

The carpenter went on talking to the children: "And the poor woman gave of her meal and oil to the prophet although she was in sore need herself—"

"Dost thou hear me speaking?" snarled Issacher. "When I come to a man like thee to give him work I am wont to meet courtesy."

"Even so am I," said the carpenter, and He went on talking to the children: "And God the Father was pleased with the charity of this woman, and He sent her His peace, and the oil and meal dwindled not."

Issacher's face flushed, and he was about to blurt out insults in his anger, when the carpenter ceased speaking to the children, and looked with steady eyes at him. Issacher held his peace. Jesus said:

"I will make the box for three pieces, if thou givest the fourth piece to the poor."

"Bah! The poor! The idlers in the sun! My conscience will not let me pauperize them. Let them work as I do. Yet I must have the box; make it and I will pay four pieces; but thou art a robber."

The carpenter answered: "I ask only the due wage for my work, yet thou art spendthrift of speech."

Then he went on ripping the plank and Issacher departed.

The carpenter made the strong box, and clamped it with iron bands and bolts, and Issacher Ben Ezra filled it with gold and precious stones, parchment deeds written by the lawyers, and records of trade. He paid the four pieces of silver, and Jesus gave one to a blind beggar at the Jerusalem gate.

The year went on unto the winter rain, and Mary sat by the shop door, spinning and singing softly; and the carpenter day by day made casks for the vintage, and mended the bullock carts and the yokes, and taught the children seated upon the wood shavings of the floor.

One evening when the rain was falling steadily, and the street before the carpenter shop was purring with the brown water, the son of Issacher Ben Ezra came to the door and said to Jesus:

"My father died today. Make a coffin for him of cedar of Lebanon; and when thou comest to the house I wish thou wouldst show me how to open the strong box thou madest for him."

Mary the mother stopped the droning wheel, and after the young man had gone away with light step, she asked her son, the carpenter:

"Shall I pray for the soul of Issacher Ben Ezra?"

And the carpenter made answer:

"It is too late. He locked his strong box and his heart too tightly whilst living."

Then he made the coffin of planks of the cedar of Lebanon, and the priest praised Issacher Ben Ezra in a great funeral oration. Of all his wealth Issacher took away with him a winding sheet. His son opened the strong box as soon as he could empty the house after the funeral, and left at once for Jerusalem. He squandered the gold on a dancing woman of Egypt who lived in the Sion Quarter near David's Gate, and disappeared.

COMMUNICATIONS

Letters as a rule should not exceed six hundred words.

Catholic Boys' Brigade

To the Editor of AMERICA:

The recent reorganization of the General Board of the Catholic Boys' Brigade has been the occasion for some prejudicial criticism. A few words of explanation may serve to put the matter in its proper light. The Catholic Boys' Brigade was founded several years ago. It has a very definite purpose, namely, to attract boys who have enjoyed but little opportunity for Catholic instruction, and have but slight interest in Catholic activities. Boys of more fortunate circumstances are not excluded. There is no larger organization in existence with this special object in view, or at least there is none that is able to care for a large number of boys with a small number of instructors. Military drill makes this possible without creating militarism, for drill is used only to inculcate discipline and order, for purposes of display, and is practised only in its simplest forms. Equal stress is placed on outdoor exercise, and the religious end, to which others are subordinated, is kept steadily in view. If this mild form of military training breeds militarism, scouting breeds tramping, but, as a matter of fact, in neither case is there any danger of excess. Moreover, the regulations of the Brigade are so flexible that they may be adapted to suit the needs of each of the reverend directors.

It has been asked if it would not be better to have one national organization, such as the Boy Scouts, which has received the approval of the National Catholic Welfare Council and the blessing of the Pope. The answer is that there is no reason why all organizations should be merged into one, especially if they have different objects in view and employ different means. The Church has never favored one organization to the exclusion

or prejudice of another, which has already demonstrated its efficiency, and is thoroughly Catholic. The Catholic Boy's Brigade is no longer a diocesan institution; it has not been disapproved of by the National Catholic Welfare Council; the Bishops who have been asked for an opinion on its merits, have spoken favorably of it. His Grace, the Archbishop of New York, supports it heartily; and it is only a question of time, when the blessing of the Pope will be bestowed on it, and it will be enriched with indulgences. Certainly there should be no opposition between organizations working for boys, for even with the greatest efforts of all of them, all the boys who would be benefited will not be reached. The thing to do is for all such organizations to work peacefully side by side.

Nevertheless some unity is desirable, and would be beneficial. There are many separate units of Cadets throughout the country. Such units might combine with the Brigade without loss of individuality and with a distinct gain in prestige and encouragement. This proposal is at present being seriously considered. Moreover, an organization which is striving to reach the stray and wild lambs of the flock would be given much needed support, if the Catholic school units would join the Brigade.

Another question asked by pastors is whether the Knights of Columbus or similar organizations, which have offered their services to the Catholic Boy Scouts, will also render assistance to the Brigade. Up to the present no such assistance has been requested, nor have inquiries been made officially as to their attitude on the matter. The fact, however, is that the care and guidance of Catholic boys belongs to their pastors, and anyone who desires to cooperate in the salvation of boys' souls, must do so in harmony with the diocesan and parochial authorities. Our Catholic societies will naturally be glad to respect the wishes of the individual pastors, and will no doubt aid in that particular activity in which their assistance is asked.

New York.

FR. KILIAN, O. M. Cap.

The Holy Name Society and "America"

To the Editor of AMERICA:

Congratulations on the hearty way in which your most admirable Catholic weekly was indorsed in the annual convention of the Newark Diocesan Federation of Holy Name Societies just held. The Rt. Rev. Mgr. John A. Sheppard, V.G., Honorary President of the Federation, in his address spoke of the tremendous power of the press and the necessity of a Catholic press. He advised the delegates to concentrate on some one paper and recommended that they bring AMERICA to the attention of the 150,000 Holy Name men of the Federation in northern New Jersey, and that they secure for this publication all the subscribers they can.

It was also brought out in the convention that the Newark Public Library has plenty of money to buy obscene books, which the Federation has had great difficulty in getting removed from the open shelves, but has no money to subscribe for AMERICA; as a consequence the Essex Division of the Holy Name Societies subscribed for AMERICA and presented it to the library.

Another matter for which much credit is due to AMERICA: On March 3, 1917, your publication printed a letter showing discrimination by a New Jersey Board of Education against an applicant for a position as teacher, because she was a Catholic. It was shown in your pages that the State Constitution, Article 1, Section 4, provides that "No religious test shall be required as a qualification for any public office or trust in the State." Mr. Calvin N. Kendall, Commissioner of Education and the State Board of Education were both appealed to to see if the requirement of the State Constitution could not be enforced, but without result. Then in the *Catholic Mind* for June 8, 1917, the whole matter was published under the title: "Religious Bigotry

in Action, An Attempt to Compel New Jersey Boards of Education to Obey the Constitution."

The Federation of Holy Name Societies championed the enforcement of the Constitution, and has at last succeeded in getting a law passed, which was signed by the Governor, making it a misdemeanor to exclude applicants for teaching positions on account of their religion. There has always been a law in this State making it a misdemeanor punishable by a fine of from fifty to two-hundred and fifty dollars for a member of a board of education to object to a colored child's entrance into any public school. It is to the everlasting discredit of some members of the present legislature that they fought hard to exclude teachers because they were Catholics, and this in defiance of the State Constitution.

Orange, N. J.

STEPHEN H. HORGAN.

On Shunning the "Blushworthy"

To the Editor of AMERICA:

Permit me space to confirm by examples the truth of the editorial "On Shunning the Blushworthy" in your issue of April 24. My two witnesses are Protestants, one a business man and the other a doctor, and both were frank in prefacing and ending their testimony by declaring "that Confession was the only Catholic doctrine they believed in."

Mr. F. is a representative of one of the largest insurance companies in the country. His special work is to instruct the agents and office staffs of the company not only in business methods but in ethical principles, gentlemanly and ladylike conduct, tact, patience, etc., in a word in all that will contribute to their efficiency and success. The practical character of his instructions may be gathered from the title of one of his lectures "How to Live on Twenty-four Hours a Day." We met on a railroad train, and after discussing the news of the daily papers, he changed the subject abruptly with this remark: "Father, I do not think that even you priests fully appreciate the power for good your confessional is in this country. Not to speak of its influence in keeping men honest and in exacting restitution of them when they yield to the temptation to misappropriate funds, what I most admire and marvel at is its power of protection. My business brings me from the Atlantic to the Pacific, from Canada to the Gulf, and I have learned of many instances where other defenses have crumbled but the final one stood. 'I can't consent. I would have to tell it in Confession'."

Here is the doctor's testimony and practice. He never undertakes the treatment of a Catholic whose impairment in health is due to irregular habits, unless the patient has not only promised to go to Confession but has actually gone, and when such patients are from out of town and do not know churches or priests in the city, he sends them with his card to one of his priest friends. The doctor makes no secret of his belief in this matter and has publicly read a paper propounding and urging it before the County Medical Society. "However it may be with others," he told me, "for the Catholic at least there can be no hope of his following out my treatment, or of observing any restrictions, until he has first been to the physician of his soul."

Brooklyn.

T. J. L.

The Power of the Supreme Court

To the Editor of AMERICA:

The review in AMERICA for April 3, of "The Life of John Marshall" contains an expression which might enhance unduly in the minds of some readers, the influence of the United States Supreme Court on the workings of the Constitution.

In a sense, it is entirely correct to say that the Court, and by a mere majority decision, "may hold that what is demanded by the people, enacted by Congress and approved by the President,

must be rejected." But what is thus held and rejected applies to the case before the Court and the parties to it only. The Court having pronounced upon the rights and duties of these parties, and a rehearing if asked, being refused, the case is finally determined. *Interest reipublicae ut sit finis litium.* Yet what is held in the case is not binding on the Court in a later case. For the Court may decline to follow precedent and may overrule its previous determination, or, refraining from overruling, may qualify or distinguish its previous opinion.

If, however, there be apprehension on the part of the people, the Congress and the Executive, that the Court, in accord with custom will adhere to precedent and persist in following a ruling contrary to "what is demanded by the people, enacted by Congress and approved by the President," additional Justices may be constitutionally appointed whose votes will force a departure of the Court from the unpopular precedent. And in so proceeding, Congress and the President might quote as precedent the Legal Tender cases.

Again, the legal rule should never be forgotten, that the sworn officials of the Government are bound to support the Constitution as they understand it. President Jackson was right in refusing his signature to a law granting a bank charter, because, according to his understanding, the charter would have been unconstitutional, and the President's official oath bound him "to the best of my ability" to "preserve, protect and defend the Constitution." In a case properly before it, the Court had determined such a charter to be constitutional, and such determination was the law of that case, but was not law for the President, when required in the exercise of his power of approval or veto to pass upon the constitutionality of an act of Congress.

The influence of the opinions of the Court on constitutional questions is very powerful and tends to the welfare and security of the United States. Constitutional lawyers can hardly regard with equanimity the treatment visited upon the Court respecting the Legal Tender cases. But the Court is not the guardian of the consciences of the coordinate departments, Executive and Legislative, of the Government.

New York.

CHARLES W. SLOANE.

Ethics Without God

To the Editor of AMERICA:

The criticism of the code of ethics of the American Federation of Teachers by Mr. John Gallagher in your issue of April 17, seems entirely unfounded and unjustified to the members of that organization. In our ranks are found supporters of all religious denominations, as well as several who belong to none whatsoever. The code of ethics adopted must be one to which all can subscribe. It must set forth clearly the high aims of a community of various creeds, and not what is matter for theological discussion or dispute. The Catholic can have no difficulty in perceiving the Divine spirit which inspires "the ideal of human rights and human duties" even though the majority responsible for the formulation of the expression were blind.

That the whole organization is not cursed with blight of materialism, as Mr. Gallagher calls it, may well be seen from a quotation from the statement of the principles drawn up by the California group of the American Federation of Teachers:

We stand for the schools for democracy, and for more democracy for the schools. And so, with malice toward none, with charity and justice for all, with an eye single to the right as God gives us to see the right, we press forward to achieve better schools for our free citizens, and more freedom for the schools of our beloved State.

If we are always to judge the effectiveness of ethical teaching by the number of times a teacher mentions God, then that selfish, vain autocrat, ex-Kaiser Wilhelm, is the greatest teacher on earth.

New York.

JOHN J. DONOHUE.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, MAY 8, 1920

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The Mission Challenge

IN its issue for May 8 the *Catholic Mind* publishes the Holy Father's letter on the Catholic missions under the title: "Spread the Faith Throughout the World." It appears at an opportune moment when Protestantism has just completed its first enormous financial campaign. The effort to raise the gigantic sum of \$336,777,572 is only the beginning of the work to be undertaken by the Interchurch World Movement, which its promoters describe as: "The most forceful and far-reaching endeavor for human betterment and uplift since the Crusades."

The Church, of course, cannot be disturbed by this flourish of trumpets. But neither can her heart fail to be moved with pity and stirred with indignation whenever she sees that the work undertaken by this Protestant campaign is not the conversion of the infidel, but the perversion of her own children. As Catholics, these efforts should stimulate us to a great and consuming zeal. Ours is essentially a missionary religion. "Go ye into the whole world and preach the Gospel to every creature," is the Divine mandate reaching on to the end of time. Ours are the great missionaries of the world since the days of the Apostles. Sacred to us is the memory of Augustine, Gregory, Patrick and Boniface; of Columba, Willebrord, Ansgar, Cyril and Methodius; of Xavier, Marquette, Jogues and Lallement, together with an unnumbered host that have offered their labors and their lives for the "spread of the Faith throughout the world."

But never were opportunities offered such as now present themselves, when in every direction, cable and wireless, roads of iron and ships of steel unite the ends of the earth and bring the farthest nations into close communication with each other. The long-sealed gates of the East are thrown open, and everywhere the way is clear for the entrance of the Gospel message. Who knows but the gigantic labors of the Protestant world today will make more plain the triumphant path of the

Church tomorrow. Hers alone must be the final victory as hers alone is the Divine commission, continuing through the long succession of the Popes and Bishops, down from the days of Peter.

A challenge has been thrown to us, shall we take it up? An opportunity has been offered to us, shall we refuse to accept it? A responsibility is placed upon us, and who would not valiantly shoulder his own share of the burden to be borne for the world's conversion? The Pope's letter calls for the founding of seminaries in foreign countries that everywhere a native clergy may be trained to preach the Gospel to its own people. But seminaries call for men and means. Are we ready to give them? We have our own mission seminaries in our midst, preparing missionaries for the foreign pagan lands. There are the Fathers, Brothers and Sisters at Techney, Ill.; there are the Maryknoll institutions for men and women who are seeking to devote their lives to this same cause; there is the new St. Columban's Mission House, at Omaha, Neb., all devoted exclusively to the training of mission workers. There are the Jesuit Provinces of the United States with their foreign mission fields that must be supplied with men and supported with means from our own lands at home. There is besides a long list of mission societies and mission causes that we might enumerate and which from time to time we shall strive to bring to the notice of our readers. Above all, there are the specially appointed organizations of the Propagation of the Faith and of the Holy Childhood, which are the Church's great almoners. Their hands are ever ready to receive our gifts and dole them out lovingly and prudently where they are needed by God's reapers in the fields, now more than ever standing white for the harvest. It will be well, therefore, to begin by reading the Pope's own message, and to continue by never losing sight of the mission interests: whether in our parishes, if we are priests; or in our homes, if we are doing God's work in the world.

May, the Month of Mary

YEAR after year the Church sets apart the month of May as a period specially dedicated to paying homage to Our Lady. In doing this she has approved the desires and sanctioned the practice of the Faithful, and has recognized in the progress of popular devotion to the Blessed Virgin a practical expression of Christian Faith. Guided, directed, controlled by the Episcopate, the *cultus* of Mary has assumed a larger place in the life of the Church, and has served to bring into sharper relief the cardinal points of Catholic belief, for her title to honor lies at the very center of dogma. Her privileges, her rights, her glory are all derived from the pre-eminent dignity she enjoyed as the Mother of God, her Divine maternity is at once her glory and the glory of the Christian religion, it emphasizes the fact that her Son is both God and man. Devotion to Mary is the translation into actual life of much of the light and love

which are enshrined in the Incarnation, it is the legitimate heritage of Scripture and tradition.

The transcendent dignity of Jesus carries with it the great dignity of Mary; and this indubitable fact is guaranteed by Revelation; and is attested by the Fathers, the Doctors, the theologians; it is, too, the sense of the Faithful, growing in clearness and insistence with the lapse of the centuries. Heresy has no more spared Our Lady than Our Lord, rationalism professes itself shocked by what it is pleased to call "Mariolatry;" but to all who are scandalized the Church is content to say, "Mary is the Mother of God." It is folly to think to exalt the Son by degrading the Mother. Mary had an essential part in the plan of the Redemption. Knowledge of her brings knowledge of Christ, honor to her involves honor to God, her shrine points the way to the throne of the Most High.

Divorce, a Curse or a Blessing?

FRANCIS MINOR MOODY, Executive Secretary of the International Committee on Marriage and Divorce, has told the Senate Judiciary Committee that divorce is "a worse plague than the saloon ever was," and must be cured by Federal legislation. On the other hand, the Rev. Arnold Keller, a Lutheran minister of New Haven, recently informed the Connecticut Conference of Lutheran Churches that divorce is a "blessing," in that it makes for a higher standard of morality. Who is right, he who exalts adultery or deprecates it? Can it be that adultery is ever a blessing and marital fidelity a crime? Sinai answers, as do thousands of homeless children and injured wives. But then Sinai is a myth, children are a nuisance without rights and voice, and injured wives can easily find other partners to soothe their wounded spirits. As for civilization, it is time to have a change. The period of reconstruction is upon us and America should not be left behind in the struggle for gold and women.

That is just what this whole problem amounts to, and the contending forces in the struggle are represented by the aforesaid Executive Secretary trying to cure a plague by police statute, and the minister anxious to perpetuate his blessing in much the same way. The latter will win, for he favors the flesh which battens on statute morality; the former will lose, for he favors the spirit which remains untouched by police regulations. And both are wrong, dreadfully so, after the manner of heresiarchs. For both of them approach the plague and the blessing, as if matrimony were a mere civil contract to be done and undone by the nod of a magistrate. In that lies the primal curse that has ruined our civilization. And the curse will lie on us until Americans realize that matrimony is a natural contract raised by Christ to the dignity of a Sacrament with which the State cannot tamper.

Let Us Live

LIFE is hard at its best, but of late it has been rendered almost unbearable by a particularly odious set of men known as profiteers. Unmindful both of justice and mercy, they have seized the necessities of life and turned them to their own advantage in such a way that the poor are scarcely able to keep body and soul together. Rent, food and clothing now come so high that people are fairly clamoring for relief. That there is no exaggeration in their angry protests is clear from the fact that since armistice day, November 11, 1918, the increase in the price of clothing almost equaled the total increase of the whole four years of the war. And other costs fall little short of this scandalous record, as is apparent from the following table based on the report of the National Industrial Conference Board:

Item	Increase July, 1914, to Nov., 1918	Increase July, 1914, to March, 1920
Food	83%	100%
Shelter	20%	49%
Clothing	93%	177%
Fuel, light and heat	40%	49%
Sundries	55%	83%
All items	65%	94.8%

There is the story of the poor man's struggle, a disgraceful indictment of rich men who love gain so much that they are willing to sacrifice even the peace of the country to coffers filled up and pressed down. Thus, for instance, in 1919, the American Woolen Company had a surplus of \$31,754,426 as against \$8,024,436 in 1914, and though the company charged its dividends on preferred stocks against its gross profits, its net profits, for 1919, were yet \$15,513,415. And the clerk, the laboring man, the teacher, and other such struggling folk were the victims. But the day of reckoning cannot be far off. This state of habitual theft cannot last; the profiteer will come into his own and no one will envy him his lot.

Ruining Society's Fundamental Institution

WHO are chiefly responsible for the ruthless attacks on the sanctity and unity of marriage, attacks with which we have long been sadly familiar in this country and which have lately been made in England? That brilliant publicist, Mr. Gilbert K. Chesterton, maintains in his recent book, "The Superstition of Divorce," that the "masters of modern plutocracy" who are the bulwarks of the "Servile State," aim to make divorce easier in order to ruin the Christian family. With a true instinct "They single out the human household as the chief obstacle to their inhuman progress." He continues:

To use a military metaphor, the family is the only formation in which the charge of the rich can be repulsed. It is a force that forms twos as soldiers form fours; and in every peasant country, has stood in the square house or the square plot of land as infantry have stood in squares against cavalry. . . . But it is when it is most nearly ridden down by the horsemen of

pride and privilege, as in Poland or Ireland, when the battle grows most desperate and the hope most dark, that men begin to understand why that wild oath in its beginnings was flung beyond the bounds of the world; and what would seem as passing as a vision is made permanent as a vow. . . .

If we may extend the doubtful metaphor of an army of industry to cover the yet weaker phrase about captains of industry, there is no doubt about what those captains at present command. They work for a centralized discipline in every department. They erect a vast apparatus of supervision and inspection; they support all the modern restrictions touching drink and hygiene. They may be called the friends of temperance as even of happiness; but even their friends would not call them the friends of freedom. There is only one form of freedom which they tolerate; and that is the sort of sexual freedom which is covered by the legal fiction of divorce . . . They are trying to break the vow of the knight as they broke the vow of the monk. They recognize the vow as the vital antithesis to servile status; the alternative and therefore the antagonist marriage makes a small state within the State, which resists all such regimentation.

There is abundant food for thought in Mr. Chesterton's observations. For the father of modern capitalism in England was Henry VIII, the royal violator of his marriage vows, who suppressed and plundered the monasteries in order to enrich himself and his new nobility.

Robbed of their homes and dispersed, the monks could no longer live the religious life nor minister to the needs of the poor whose unescapable indigence soon came to be considered a crime, and then there developed a "proletariat" dependent, body and soul, on the unlawful possessors of the monastic lands.

Christian marriage, however, in spite of the royal Bluebeard's evil example, continued up to our day to be honored in England. But Parliament was recently discussing an "easy divorce" bill which seemed designed to make successive polygamy quite as practical for the humblest Briton as it is today for our much-married Americans. That the movement for freer divorce is being promoted by English capitalism with the deliberate object, as Mr. Chesterton maintains, of destroying society's fundamental institution, the family, so that the Servile State will be better able to control and supervise from birth till death the life of every individual in the United Kingdom, most of our readers, probably, will be loath to believe. But that every divorce granted by the State deals a blow at the heart of Christian civilization, no Catholic can doubt.

Literature

"THE K. OF C. IN PEACE AND WAR"

GREAT oaks from little acorns grow. When Father Michael J. McGivney, curate of St. Mary's Church, New Haven, held a meeting January 16, 1882, attended by nine men of the parish who gathered to discuss the formation of a Catholic benevolent society, it may be said that the Knights of Columbus were born. Some two months later a charter of incorporation was granted by the Connecticut Legislature and on April 6, 1882, with the hearty approval of the Right Rev. Lawrence S. McMahon, D. D., then the Bishop of Hartford, the eleven members of the young fraternity held their first election of officers. It is thirty-eight years ago this spring since the Knights of Columbus organized and the Order now numbers more than 650,000 members belonging to 1,900 Councils which extend from Canada to Panama and from Boston to Manila, and the record of the priceless services these devoted laymen have rendered their Church and their country, particularly during the past five years, will probably remain one of the brightest pages in the history of American Catholicism. "It was indeed fortunate for the Catholic Church and for America," said Cardinal Gibbons, "that such an organization as the Knights of Columbus existed when the war came to America. Otherwise the work of looking after the Catholic boys who joined the colors would have been a most perplexing task. As it was, the Knights stepped into the opening."

A complete history of the modest beginnings, rapid growth, and remarkable achievements of the Knights of Columbus has long been a desideratum. The American public, particularly since the end of the war, has been eager to read and to have a detailed account of its varied religious and patriotic activities. It is gratifying to find that this want has been fully supplied by the recent publication of a two-volume, richly illustrated work entitled "Knights of Columbus in Peace and War" (Knights of Columbus, New Haven) under the joint authorship of Dr. Maurice Francis Egan, our distinguished Catholic publicist who for more than forty years has been a close student of the Church's growth in this country, and of Mr. John B. Kennedy,

whose practical familiarity with the Knights' history and activities has excellently equipped him for his task. But both authors acknowledge their deep indebtedness to the counsel and guidance of Supreme Advocate Joseph C. Pelletier, without whose assistance "it would have been impossible, under the circumstances to make the first volume, at least, at all satisfactory."

"Big fistfuls of friendship" was the felicitous way an American Methodist soldier-boy characterized the Knights' relief-work during the war. With that expression as a title the first two chapters of the book give a vivid and picturesque description of some of the Order's services to the men of the American Expeditionary Force. "Everybody Welcome and Everything Free," that admirable slogan which the Knights of Columbus always put into practice, and the wisdom shown in their selection of secretaries, was the reason of this success at the front. As a soldier who was a "Protestant by faith, and a 'shouting' Methodist at that," wrote:

It was in the Argonne drive that someone dubbed them "Casey" those chaps who wore the "K. of C." brassard; and because they were generally around when one was "smoke-hungry." The call was taken up by all ranks: "Keep Coming, Casey." And if we remember rightly—and we do—they did keep coming. . . . One could generally find a K. of C. hut somewhere near the front; and if not—why generally someone wearing their insignia found us. . . . We like those chaps of the K. of C. They have done much to make us feel at home everywhere we have been over here. And they've never crowded religion down our throats—though religious consolation was ours for the asking.

The three chapters that immediately follow tell the story of the Knights' development from a parochial organization to a nation-wide Order, while chapters six and seven describe the constitution, democratic government and sound insurance system of the fraternity. The preposterous "fourth-degree oath" which an anti-Catholic propagandist invented and which has been repeatedly proved in the courts to be a fraud, gives the authors matter for some interesting pages, as does also the account of the good work done by the Order's "Commission on Religious

Prejudices." Other chapters recall the zeal the Knights have always shown for the cause of education: the \$50,000 chair of American History and the \$500,000 endowment for scholarships at the Catholic University, the wide diffusion of such works as the "Catholic Encyclopedia," and the success they have had in promoting the fitting observance of Columbus Day which is now a legal holiday in thirty-nine States.

The latter half of the authors' first volume gives an excellent account of the Order's war-work, a series of patriotic deeds for which all American Catholics should ever be grateful and of which every Knight of Columbus can always be justly proud. In June, 1917, the Order's Board of Directors ratified an appeal made by the Supreme Officers for a million-dollar fund to be used for religious and recreational work, for all men in the service. Two-hundred thousand dollars more than that sum was quickly raised by the Knights themselves, \$3,000,000 was subsequently received from the Catholic public and, independent of the United War Fund Drive, the Order's fund amounted later to \$13,000,000. The prudent expenditure of a portion of these sums enabled the Knights to set-up and maintain 400 huts and stations in this country, 250 in Europe and to support 2,500 secretaries and eighty volunteer chaplains. After the armistice the Order continued its good work among the American soldiers, providing the Army of Occupation with clean amusements, and a limitless supply of creature comforts, and when the troops returned home they found the Knights here to welcome and aid them. For the Order is devoting the \$7,000,000 balance of their war-fund to establishing employment agencies and reconstruction schools, of which all former service-men, irrespective of their religious beliefs, may avail themselves absolutely free of charge. The following figures will give the reader some idea of the character and extent of these new activities in which the Knights are now engaged:

Employment bureaus opened.....	254
Service men placed in employment, 12 months, February, 1919, to February, 1920.....	300,000
Scholarships given in colleges, full course, to former service men	502
Service men enrolled in K. of C. vocational schools.....	150,000
Service women enrolled in K. of C. schools.....	1,100
Number of schools in operation.....	48
Estimated number to be in operation by August, 1920.....	150
Estimated number of pupils by August, 1920.....	500,000

Chapter XXVII, entitled "Hewing to the Line" is in many ways the most important and interesting in the book, for here Dr. Egan and Mr. Kennedy now make public for the first time a temperate account of the many difficulties the Knights had, owing to official interference and sectarian jealousy, in consistently living up to their renowned motto, "Everybody Welcome and Everything Free." Let it be proudly recorded, however, that in spite of being often discriminated against, and unjustly interfered with, the "Caseys" nobly maintained from first to last the letter and the spirit of their popular slogan and steadfastly refused to expend any of the funds entrusted to them on any object beyond the scope of their plea to the public.

In the second volume of "Knights of Columbus in Peace and War" is the honor-roll of the 100,000 members of the Order who served in the war, and selections are given from the thousands of letters of commendation received by the Knights from all ranks in the service. It is noteworthy that the first man killed in the war, Lieutenant William Fitzsimmons of Kansas City, and the last man killed in the war, Father William Devitt of Holyoke, Mass., were Knights of Columbus, and that the first to receive the Distinguished Service Cross was Lieutenant William Meyering, a member of McHale Council, Chicago.

It is those who have been wont to bewail the lack of a loyal, zealous and enterprising Catholic laity in the United States who should derive the most comfort from the valuable work Dr. Egan and Mr. Kennedy have given us. For their book proves conclusively that the design Father McGivney had in founding

the Knights of Columbus, namely to supply our country's "vital need for a society of laymen which would unite the male element of the Church as its strongest point, strengthen above all its spiritual aspirations, and complete that synthesis between faith and good works," which is, the province of true religion, has been magnificently achieved by the Order whose history is the subject of this review. Letters from two-thirds of the American Hierarchy expressing the highest approval of the Knights' spirit and activities show that the Order has the confidence of our Bishops; the popularity which the Knights' unselfish conduct has won for them from the soldiers and sailors who fought in the Great War is a matter of common knowledge, and every thoughtful American Catholic must realize now that unless the Knights of Columbus had Providentially been ready to take up and continue the relief-work they have discharged so well, the prestige that the Catholic Church now enjoys among our countrymen would not be so great as it is today, and the moral dangers and spiritual losses our Catholic soldiers would have been forced to experience would have been much heavier than, thanks to the zeal and efficiency of the Knights of Columbus, they actually were.

WALTER DWIGHT, S.J.

THE LOST SPRING

Oh, might I couch upon the tender grass
In the mossed shade of some ancestral tree,
To feel the warm winds surging over me
And watch the white massed cloud-ships proudly pass
Questing a distant haven! One had guessed
They seek God's ports! The violet-studded hill
Should waft me incense; some lone lark should still
My fancies, with melodious voice, in rest.

So, in brief respite from the world's long strife,
Tempt me the vision fair, and will not cease,
Of greening earth beneath, blue skies above;
Where each hid flower tells glorying of Life.
Yon far bird's note is tremulous with love,
And the wind's wings are odorous of Peace.

SIDNEY J. SMITH, S.J.

REVIEWS

Le Livre de Jérémie. Traduction et Commentaire. Par le PÈRE ALBERT CONDAMIN, S. J. Paris, Rue Bonaparte, 90 Librairie Victor Lecoffre, J. Gabalda, Editeur. 24 fr.

Even in the most lifeless translation, the pages of Jeremias could never fail to touch the heart. The pathos and the dramatic power of the Prophet reach to the depths of the soul. The admirable translation of his lyric outpourings, given by the distinguished Biblical scholar, Father Condamin, in a French as picturesque and harmonious as it is faithful to the original, will add a new pleasure to the reading of the inspired writings of the son of Helcias. To take but one example; in the poem (Jer. XLVI, 3-12) which celebrates the defeat by Nabuchodonosor at Carcamis, of Nechao, the Egyptian Pharao, and which pictures the preparations and departure for battle, the triumphal march of the army, the defeat and the complete rout of Egypt, and over all the figure of Iahve ready to strike in his anger, all the tumult and din of battle are reproduced with admirable force and fidelity. Almost any page of the Jesuit translator's volume will afford similar illustrations. In as far as that is possible, when there is question of an untranslatable book, Father Condamin has caught the atmosphere, the feeling and the coloring of the Hebrew original. The translation, which alone would be sufficient to give extraordinary value to the work, is supplemented by an historical and literary criticism that leaves nothing to be desired. Father Condamin has mastered his

subject, and knows it from Origen and Theodoret and Hitzig, to Binns and MacCurdy, Touzard and Foster Kent, Driver and Duhm.

In the last-named author's methods we have a sample of the unfairness and real lack of genuine scholarship of many "higher critics." Father Condamin in exposing Bernhard Duhm, gives a fair idea of the procedure followed by the rest. Mr. Duhm, says the Jesuit writer, gives us a true picture of himself as critic, in his commentary on the passage in Jeremias in which King Joakim throws the prophecies of Jeremias into the flames. "The King," says Mr. Duhm, "here plays the critic: he rejects what does not please him, and as nothing pleases him, he burns the whole volume." Mr. Duhm, says Father Condamin, does not suppress everything, but with his arbitrary judgment for his sole and sovereign rule, he ends by keeping but one-fifth of the Prophet's work. Jeremias should not and could not have said what Bernhard Duhm would not have said in the same circumstances. Bernhard Duhm boasts that he has a feeling for style, "*Stilgefühl*," and it is sufficient for him to have this feeling to be competent to declare that a few verses in the eighteenth chapter of Jeremias are puerile, and others in the twenty-second, quite unworthy of him. But, says Father Condamin, criticism of that kind, which he calls "surgical," does not call for any great intellectual acumen or labor. When critics of that class are troubled by bothersome and difficult texts, instead of studying them and really solving them with all the apparatus which true criticism places at their disposal, the easiest way is to amputate them and not discuss them at all. On the methods of Duhm and others of his kind Father Condamin's book is authoritative. The Jesuit forms a happy contrast to such slipshod yet too commonly accepted views. He discusses facts, history, text, commentators, critics on their own merits. His erudition is vast. His conclusions, supported by his own vigorous arguments and the opinions of masters, are always scholarly and sound.

J. C. R.

The Life of General William Booth, the Founder of the Salvation Army. By HAROLD BEGBIE. With Illustrations. In Two Volumes. New York: The Macmillan Co. \$10.50.

Almost any life of so remarkable a social and religious force as was General Booth could hardly fail to be interesting. In Mr. Begbie he has a very sympathetic biographer who finds 900 pages scarcely enough in which to describe the career of the Salvation Army's founder. Judicious readers, however, who believe that William Booth was not one of the few men really deserving of a two-volume life, will doubtless exercise their inalienable right of skipping, here and there, the author's profuse quotations and improving reflections, thus securing without too great an outlay of time and attention, an adequate idea of General Booth's strong personality and striking career.

The subject of Mr. Begbie's biography was born in 1829 of Church of England parents who lived in a suburb of Nottingham. The business failure and subsequent death of William's father made the boy at the age of seventeen a pawnbroker's assistant and the breadwinner of the family. It was about that time too that his "conversion" took place and that he became a zealous Methodist, exhorting the sinner with great earnestness. Leaving Nottingham for London in 1849 young Booth fell in with a well-to-do friend who enabled him to devote all his time to preaching. A few years later the youth met Catherine Mumford, "the mother of the Salvation Army" and was soon deeply in love with her. The voluminous letters of this period which Mr. Begbie publishes show the rapid progress of the courtship. In May, 1852, Miss Mumford was "My dear Friend" about a month later she became "My own dear Catherine," and before long, "My dearest earthly Treasure," while the young lay-preacher was addressed by her as "My beloved William."

The two were married in 1855. After being ordained a Methodist minister Booth became a fervent revivalist of the Billy Sunday type. He describes, for instance, how he would jump up on the seat at the back of the pulpit and wave his handkerchief around his head to represent the signal of distress he wanted his unconverted hearers to hoist.

In 1861 Booth broke with the Methodists and began to be an evangelical free-lance. Mrs. Booth too started about that time her "female ministry," taking her husband's place in the pulpit whenever necessary. The concluding chapters of the biography's first volume are particularly interesting, for they describe the beginnings of the Salvation Army, its formal establishment in London in 1878, and give the founder's own accounts of the unconventional evangelical methods that are so characteristic of the Army. It is significant that though General Booth was a firm believer in original sin and the need of redemption he rejected baptism and the Anglican "Lord's Supper," laying stress instead on the importance of an emotional "conversion" which was supposed to bring about a complete change in the sinner's nature.

Mr. Begbie's second volume graphically describes the Salvation Army's early struggles and triumphs, draws an attractive picture of the Booths' family life, gives a good account of how "In Darkest England" was written and records the spread and growth of the Army in America, on the Continent and in the British colonies. Mr. Begbie touches lightly, however, on the family quarrel that made three of General Booth's children break away from his dictatorial rule. He died in 1912, full of days and rich in honors and had one of the biggest funerals London ever saw.

The Catholic readers of this biography while admiring General Booth's spirit of self-sacrifice, strength of will, and love for the poor, will be saddened by the reflection that his influence on the Protestant sects has resulted in making them, more than ever, religious merely of social service with a constantly diminishing modicum of dogmatic truths in their creeds. Had England remained Catholic, William Booth's strong personality and genius for organization would have made him, perhaps, the founder of a new Religious Order somewhat like the thirteenth-century Franciscans. But the blight of heresy fell on "Mary's Dower" and brought on the conditions which in our day produced the Salvation Army, a new sect without sacraments and without a priesthood.

W. D.

In the World-War. By COUNT OTTOKAR CZERNIN. New York: Harper & Brothers, \$4.00.

As the former Austro-Hungarian Minister of Foreign Affairs, Count Czernin can speak with authority. He has done so with the result that his book will probably be one of the few volumes on the World-War which will prove of value to the future historian. Private letters, official interviews, the opinions of the different actors in the drama of the Central Empires, all appear with the comments of the author who played no small part in the tragic events whose end is not yet. No writer so far has given a more searching appreciation of the Kaiser. Without flattery or fear Czernin has portrayed the most talked of man in Europe. Accustomed as we have been to look on the figure of William II as a monster through the maze of propaganda it is a relief to get first-hand information of the real characteristics of the last Prussian War-Lord. He clanked his saber in the hope that he would frighten his enemies and secure peace for the Empire he believed to be in danger of attack. The consequence was he only roused the suspicion of the world and hastened the fateful day of blood and suffering. He believed his people loved him for himself while in reality they merely loved the safety, and security that his rule stood for. In fact Czernin very shrewdly remarks that is all any people love. They

may protest their loyalty to a democratic or monarchical government. In reality they are loyal to the government that secures their best interests. Make a nation contented and you make it loyal, whether you are king or president.

It is a difficult thing to be just to an enemy. Count Czernin has shown a fairer appreciation of his enemies than most writers who have so far attempted to tell any part of the story that ended with the collapse of the Central Empires. Nor has he spared criticism of his own people. The ruthless U-boat warfare he condemned as a matter of policy and shows that it failed of its prime object, the destruction of American transports. In discussing its cruelty he very aptly points out that the Allied policy of a blockade was as much a warfare on women and children as was the submarine attack. Not the least interesting of his conclusions is the proof that the author offers to show that the American aims and the Austrian aims in a peace of understanding were closely akin. In fact without meaning to do so, in his mention of the Papal peace terms he shows clearly that the Vatican was the first to offer a real peace proposal. The best of the Wilsonian principles were born in Rome. Count Czernin holds that the Austrian Empire was doomed. The shot fired in Sarajevo merely hastened that doom. But in the midst of the defeat of his nation's armies and the disintegration of Austro-Hungary Czernin is brave enough to say that the Austrian dead were not sacrificed in vain. "All those we loved who now lie buried in cold alien earth; they died for the happiness, the peace and the future of the generations to come."

G. C. T.

Modes and Morals. By KATHERINE FULLERTON GEROULD. New York: Charles Scribner's Sons. \$1.75.

The author of these excellent essays is a steadfast lover of the old ways. In her opening paper on "The New Simplicity" she outlines her campaign against the encroaching materialism of American life today: "Frank Asceticism" is to be her slogan. Mrs. Gerould's protests against the growing laxity of morals, scorn of the conventions and the repeal of reticence that have been such alarming characteristics of our social life these last few years are no less forcible than well deserved. The present state of our educational system is also the object of the author's grave concern. She writes, for instance, in her thoughtful essay on "The Extirpations of Culture":

Each class that comes into college has read fewer and fewer of what are called the classics of English literature. An astonishing number of boys and girls have read nothing worth reading except the books that are in the entrance requirements. An increasing proportion of the sons and daughters of the prosperous are positively illiterate at college age. They cannot spell, they cannot express themselves grammatically; and they are inclined to think it does not matter. General laxity and the adoption of educational fads which play havoc with real education, are largely responsible. In the less fortunate classes, the fact seems to be that the public schools are so swamped by foreigners that all the teachers can manage to do is to teach the pupils a little workable English. Needless to say, the profession of the public school teacher has become less and less tempting to people who are really fit for it.

What Mrs. Gerould says in the same essay about the arrogant dogmatism of "science" which has "pushed us hopelessly back" by trying "to supersede everything else" is forcibly put and her indictment of the erotic school of modern British novelists is caustic and just. As the author, though not a Catholic, seems to have had a convent training, it is strange to find her using the offensive word "Romanist."

W. D.

BOOKS AND AUTHORS

St. Margaret Mary.—On the occasion of the canonization of St. Margaret Mary, the America Press is issuing a very readable sketch of her life by Father Reville under the title: "A New Saint, Margaret Mary Alacoque," price, \$0.10, \$7.00 a hun-

dred. There are three chapters in the sketch under the captions: "The White Dove of Lhautecour," "The Seer of Paray," and "The Deep Heart." They record the Saint's early years, the preparations in her religious life for the graces she was to receive and the revelations which Our Lord made to her of the Devotion to His Sacred Heart. The pamphlet is just the thing for the church bookrack, for distribution at promoters' meetings, missions, etc.

Against Spiritism.—Fiction readers lament the day that Sir Conan Doyle stopped writing clever detective-stories and became instead a propagandist of Spiritism, for Sherlock Holmes is a far more entertaining character than Sir Conan's spooks. But the harm his Spiritistic works have been doing called for a corrective and this the Rev. Dr. Thomas F. Coakley has supplied in a little book called "Spiritism the Modern Satanism" (Extension Press, Chicago, \$1.25) in which he shows that "Spiritism is a Plot to Destroy Christianity," that "Christ Was Not a Medium," that "Spiritism Attacks Christ," and in the concluding chapter of the book the author arraigns "Spiritism at the Bar of Reason and Revelation." He points out the absurdities of the "New Revelation," the perils of Spiritistic practices and the Church's condemnation of this latest heresy. "The cult has brought to mankind nothing of value" writes Dr. Coakley, "it has given us no heroic examples of self-denial, nor a single disclosure worth mentioning." Dr. Raupert contributes the introduction.

British Birds.—W. H. Hudson, F. Z. S., who observes closely the habits of wild things and then sets down his impressions with great literary skill, has revised, rewritten and brought together under the title "Birds in Town and Village" (Dutton, \$4.00) a score of excellent papers on the birds of Great Britain. Few of those he describes are known in this country, but the wealth of bird-lore the author imparts to his readers makes the book of great value to the nature-lover. For jays, nightingales, skylarks, daws, herons, etc., are made the subjects of entertaining anecdotes and interesting studies, and the wonders of the bird's instinct are recounted. The author urges a greater appreciation of the rooster's remarkable martin-song and shares with Blake the opinion that "A robin redbreast in a cage puts all heaven in a rage." E. J. Detmold, the English artist, illustrates the volume with eight fine pictures in color.

Two English Novels.—Mr. Archibald Marshall's "Many Junes," although written some years ago, has been revised and recast for the American public. It is in a different vein from most of his writing and in it his usually optimistic pen seems to be hopelessly entangled in scenes of disappointment and failure. Every now and again a month of brilliant happiness leaps out of the deepening gloom, the richer by contrast, but it is always shortlived and soon lapses back into unfulfilled promise. The book is plausible, and no doubt an accurate picture of common experience, it proceeds in the leisurely manner of the author, and it has the excellencies of style and treatment for which he is remarkable, but it is depressing, drab and unsatisfying. Mr. Marshall's mission is so evidently to depict the brightness of life, that he is in an alien land when he wanders deliberately into its clouds and shadows. "Harvest," Mrs. Humphry Ward's last book, adds nothing to her reputation. Its main theme, the harvesting of cockle sown in temptation, is forcefully presented, but the vehicle of its presentation is cheap and sensational. Unlikely coincidences, stereotyped characters and emotions, the menace of early indiscretions which haunts most of the pages, and the easy solution of a difficult situation by means of a murder at the end, make the book of a distinctly lower level than that the author has generally maintained. (Dodd, Mead, \$2.00 each.)

Two Books of Verse—"Stray Leaves" (Paul Elder & Co., San Francisco, \$1.00), by an "unknown" author, is a small book of religious verse whose simple charm lies in its spiritual appeal. The lines are graceful and musical and reveal with true unction and sincere piety many bright glimpses of God present in His world. The poem on "The Sea," from which the following stanza is quoted, is original and strong beyond the rest:

Oh, the deep, dark waters below the swing
Of the restless, moaning tide;
As still as the lone grave sorrowing
For the touch of the grave beside,
Dim caverns, ye call to my spirit deep,
Of the long, unbroken, silent sleep!

Most of the pieces in "Songs from the Journey" (Doran Co., \$1.25), Wilton Agnew Barrett's first book, are written in free verse which does not rise very often above the commonplace. The following lines on Francis Thompson, "The Scaler of Height" are among the best of the author's rhymed stanzas:

He that wrings songs from his pain,
Comes with a splendor of gifts;
And he that puts love in the strain,
The children of love uplifts.

Marvel we now at the flight
Of your words; you have spoken, are dumb—
Child-lover and scaler of height,
Cast down in the London slum.

Bitter your travail, long—
Found you Heaven's nursery bars?
You flung such a ladder of song
That our children may climb to the stars!

Cardinal Mercier.—It is a consoling sign that our material age can still admire the noble and spiritual figure of Cardinal Mercier. Every month almost sees some new work coming from the press in which he is the central figure. While Charlotte Kellogg's "Mercier, the Fighting Cardinal of Belgium" (Appleton, \$2.00) goes over ground already well covered in previous works, it still manages to be interesting, and even to add a few details to the picture already so well known. Mrs. Kellogg, who before America entered the war, had generously devoted herself to the relief of suffering Belgium and who in doing so had occasion frequently to meet the great Cardinal, has given us a sympathetic portrayal of the hero. The key-note of her book is struck in the very first sentence which she quotes from the words spoken by his Eminence, in the Cathedral of Brussels, one day in July, 1916. Referring to the hundredth anniversary of Belgian Independence to be celebrated in 1930, the Cardinal exclaimed, "Fourteen years from today, our King Albert, standing on his throne, will bow his unconquered head before the King of Kings." The words were pronounced while German troops mounted guard outside the Cathedral. They give the heroic measure of the man. The public, now well-informed as to the later period of the life of the patriot Bishop, will be grateful to the author for the short sketch of his earlier years as boy, priest and teacher, with which they are but slightly acquainted. To this interesting sketch, Mr. Brand Whitlock has added a brief foreword.

BOOKS RECEIVED

D. Appleton & Co., New York:
The Forty-Second. By Joseph C. Lincoln. \$2.00; A Cry of Youth. By Cynthia Lombardi. \$2.00.

Gabriel Beauchesne, Paris:
Les Origines du Dogme de la Trinité. Par Jules Lebreton. Quatrième Édition Entièrement Refondue. 24 fr.; La Parousie. Par Cardinal Louis Billot, S.J. 9 fr.

Boni & Liveright, New York:
Primitive Society. By Robert H. Lowie, Ph.D. \$3.00; Beyond the Horizon. A Play in Three Acts. By Eugene G. O'Neill. \$1.50.

George H. Doran Co., New York:
Painted Meadows. By Sophie Kerr. \$1.90; Invincible Minnie. By Elizabeth Sanxay Holding. \$1.90; Indiscretions of the Naval Censor. By Rear Admiral Sir Douglas Brownrigg, Bt. \$2.50; A History of the Great War—Volume VI. The British Campaign in France and Flanders, 1918, July to November. By Arthur Conan Doyle. \$3.00; Intervention in Mexico. By Samuel Guy Inman. \$1.50; On the Trail of the Pioneers. Romance, Tragedy and Triumph of the Path of Empire. By John T. Faris. Illustrated. \$3.50; Love and Mr. Lewisham. The Story of a Very Young Couple. By H. G. Wells. \$1.90.

Dodd, Mead & Co., New York:
The Great Menace. Americanism or Bolshevism? By George Whitefield Mead; To Walk with God, an Experience in Automatic Writing. By Anne W. Lane and Harriet Blaine Beale.

E. P. Dutton & Co., New York:
Woman Triumphant. (La Maja Desnuda). By Vicente Blasco Ibañez. Translated from the Spanish by Hayward Keniston. With a Special Introductory Note by the Author. \$1.90; A Cloud of Witnesses. By Anna De Koven. (Mrs. Reginald De Koven) With an Introduction by James H. Hyslop, Ph.D. \$2.50.

The Four Seas Co., Boston:
The Death of Titian. By Hugo von Hofmannsthal.

The Andrew B. Graham Co., Washington, D. C.:
Creation versus Evolution. By Philo Laos Mills, D. D. \$0.50.

Houghton Mifflin Co., Boston:
The Bad Results of Good Habits, and Other Lapses. By J. Edgar Park. \$1.50; Hero Stories of France. By Eva March Tappan. With Illustrations. \$1.75; The Old Humanities and the New Science. By Sir William Osler, Bt., M. D. \$1.50; The Real Diary of the Worst Farmer. By Henry A. Shute. With Illustrations by B. Morgan Dennis. \$1.75; How It Feels to Be Fifty. By Ellis Parker Butler. \$0.75.

Marshall Jones Co., Boston:
The Joke About Housing. By Charles Harris Whitaker. \$2.00.

P. J. Kenedy & Sons, New York:
Abbotscourt. By John Ayscough. \$2.00.

Knights of Columbus, New Haven:
The Knights of Columbus in Peace and War. By Maurice Francis Egan and John B. Kennedy. In Two Volumes. \$5.25; Commendatory Letters and Statements of Cardinals, Archbishops and Bishops Concerning the War and Welfare Work of the Knights of Columbus.

Alfred A. Knopf, New York:
Peter Jameson. A Modern Romance. By Gilbert Frankau.

John Lane Co., New York:
The Superstition of Divorce. By Gilbert K. Chesterton. \$1.50; The Natural History of the Child. By Dr. Courtenay Dunn. \$2.00.

J. B. Lippincott Co., Philadelphia:
The Orient in Bible Times. By Elihu Grant. \$2.50; A Child's Garden of Verses. By Robert Louis Stevenson. Illustrations in Color by Maria L. Kirk. \$0.75; How to Speak French Like the French. By Maria and Jeanne Versin. \$2.00.

Longmans, Green & Co., New York:
The Ancient Allen. By H. Rider Haggard. \$1.75.

Loyola University Press, Chicago:
Catholic Beginnings in Kansas City, Missouri. An Historical Sketch. By Gilbert J. Garraghan, S.J. \$1.25.

The Macmillan Co., New York:
A Straight Deal, or the Ancient Grudge. By Owen Wister. \$2.00; Uncle Davie's Children. By Agnes McClelland Daulton. Illustrated by Willie Pogany.

Robert M. McBride & Co., New York:
Marqueray's Duel. By Anthony Pryde. \$2.00.

Frederick Pustet Co., Inc., Cincinnati:
St. Jeanne D'Arc, the Maid of Orleans. A Historical Drama in Six Episodes. By Flavian Larbes, Friar Minor. \$1.50.

G. P. Putnam's Sons, New York:
From Serbia to Yugoslavia. Serbia's Victories, Reverses and Final Triumph, 1914-1918. By Gordon Gordon-Smith. \$2.50; A Short History of the Italian People, from the Barbarian Invasions to the Attainment of Unity. By Janet Penrose Trevelyan. With Twenty-four Illustrations and Six Maps. \$5.00; Visions and Beliefs in the West of Ireland. Collected and Arranged by Lady Gregory. With Two Essays by W. B. Yeats. First and Second Series. \$4.50; Jane. By Anna Alice Chopin. \$1.75; Leader of Men. By Robert Gordon Anderson. \$1.00; A Short History of the Great War. By William L. McPherson. \$2.50; Sheepskins and Grey Russet. By E. Temple Thurston. Illustrated by Emile Verpillieux. \$2.50; Mrs. Gladstone. By Her Daughter, Mary Drew. Illustrated. \$4.00.

Oxford University Press, New York:
Ireland the Outpost. By Grenville A. J. Cole, F.R.S. \$2.50.

W. B. Saunders Co., Philadelphia:
Pasteur: the History of a Mind. By Emile Duclaux.

School Plays Publishing Co., South Bend, Ind.:
Memory Sketches. By P. J. Carroll, C.S.P. \$1.25.

Charles Scribner's Sons, New York:
Learning to Write. Suggestions and Counsel from Robert Louis Stevenson. \$1.35.

Thomas Seltzer, New York:
Lancelot; a Poem. By Edwin Arlington Robinson. \$1.75.

The Statesman Press, 164 E. 37th St., New York:
The Recognized Irish Republic. By William J. M. A. Maloney, M. D. \$0.10; \$7.00 a hundred.

Frederick A. Stokes Co., New York:
The Menace of Spiritualism. By Elliott O'Donnell. With a Foreword by Father Bernard Vaughan, S.J. \$1.50.

University of California Press, Berkeley:
The Use of Tu and Vous in Molière. By Percival B. Fay. \$0.75.

World Book Co., Yonkers-on-Hudson, N. Y.:
A Central American Journey. By Roger W. Babson. Illustrated with Engravings, Maps and Original Drawings. \$1.20.

St. Francis Xavier College, 4928 Xavier Park, Chicago:
Mother Catherine McAuley and the Beginnings of the Works of the Sisters of Mercy. By Sister Fidelis.

EDUCATION

Stooping to Conquer

"NATURÆ imperatur parendo." We control nature and her forces by submitting to their laws. Every conquest made by man over the physical powers of the universe proves the truth of this Baconian aphorism, or, as some would rather call it, Chestertonian paradox. The first man that ever sailed a birch canoe over the waters, or flashed a message over the electric wire or piloted an airship accomplished the task, not by trying to change the laws of nature, but by learning their secrets and following their appointed paths. For they will not be lashed into slavery but won into service.

EDUCATOR MUST KNOW THE CHILD

THIS principle, so generally true when there is question of the physical laws of nature, holds with perhaps still greater force in the education of the child. If the educator would mobilize all the resources, the full equipment, physical, intellectual and moral, of the child for the latter's welfare, he must know the subject on which he works. But a purely theoretic knowledge, drawn from some lifeless treatise on child psychology is not enough. The child as such, and in the abstract does not exist. Children do. And although, as among the sea-nymphs described by Ovid, there is a family resemblance among all children, no two are entirely alike in their physical appearance or in the still more distinctive characteristics that constitute their truer selves. Children then in the concrete must become for the genuine educator the constant subject of a patient, close and sympathetic observation. Patient and constant, because the child seems at times, to be trying to elude our grasp, sympathetic, because he has to be seen from within. It will not do to study him as a mere reflexion of ourselves. We must do so with a kind of direct intuition and intellectual sympathy. We must establish ourselves in the heart and stronghold of reality and there watch the ebb and flow of the changing tides in the life of the child. For he is something more than a mere piece of clever mechanism or anatomy. As we admire the patience and the sympathy of the great naturalist, J. H. Fabre, who bent over the spider and the fly, the mason-bee and the hunting-wasp, the caterpillar and the grasshopper, to know their habits, the very secret of their inner life, so we shall admire the genuine educator who will bring to bear upon the child the same loving attention, the same sympathy in order to wrest from him, too, the heart of his mystery. The true educator must stoop to conquer.

THE CHILD NOT YET IN STABLE EQUILIBRIUM

TO understand the child fully, the genuine educator must remember that this strange being is still, as the scholastics say, *in fieri*. He is in the making. He is in formation. More even than the ship tossed hither and thither by the waves, he is *mobilis in mobili*. In what is for him an ever-moving world of new sensations, phenomena and scenes as shifting as those of the panoramas and the circus in which he delights, he is never at rest. He is a thing of impressions, of fancies, of dreams. He has not yet attained that condition of stable equilibrium which is the crowning gift of his maturer years. The child is in a dynamic or kinetic condition, and always the star performer in his own highly-colored and dramatic "movie."

That excessive mobility may be moderated, directed in the proper channel. It must not be entirely crushed. *Naturae imperatur parendo*. The somewhat paradoxical aphorism is quite applicable here. To some extent at least the genuine educator must cater to that mobility, that restless activity of the child. The child, writes Kieffer in "*L'Autorité dans la Famille et à L'Ecole*," wants his surroundings to be in some respect like himself, that they should be full of movement, activity, life. He longs for change. Excessive regularity and formalism weary and

weaken him. While there can be the gravest mistake in freeing him from salutary restraint and allowing him to follow in all things the bent of his restless temperament, a mistake almost as serious is made, when the educator inattentive to both the physiological and psychological demands of his pupil, binds him to a rigid and monotonous system where his physical and mental activities are constricted, and at times, almost atrophied and paralyzed. Change of scene, of work, of interest are above all things needed for the growing child. The intelligent educator will yield to this rational demand.

THE CHILD AND THE INDIVIDUAL "SOUL-CURVE."

M. HENRI BERGSON is an unsound and dangerous philosophic guide. But *fas est et ab hoste doceri*. Our enemies can teach us some things. M. Bergson has the art and the fascination of the happy phrase. That undoubtedly and not the solidity of his thought is one of the causes of his success. According to M. Bergson, every child has his own individual "soul-curve." To understand him, then, the educator must work out that curve and work on it. To understand the child, it will not do to have a universal scheme or formula, a general intellectual mold into which you can squeeze him. Of course, in every child we recognize the same fundamental nature, the same faculties, the same reason and will, the same noble destiny. But just as there are no leaves in the forest of exactly the same shape, so there are, as we said, no two children alike. In a family, as the children appear in succession at the hearth, the parents are required to give to each newcomer individual and particular attention. The mother especially is called upon to study the temperament, the character, the dispositions of each offspring. With the unerring instinct of her maternal heart, she adapts herself to each and every one with a genuine dramatic insight into that individual's needs. She throws off before the weak and the timid, the methods she used with the self-reliant and the strong. She reads the character with which she has to deal, not under any preconceived formula, but with a kind of intuitive knowledge and insight born of the occasion and the condition which she has to face.

DEVELOPMENT OF THE CHILD'S INDIVIDUALITY

THERE can be no task so appealing and so inspiring as to help the growth of the soul of a child. That is the task of the true educator. It is one that calls for the highest qualities of mind and heart. Mistakes can be here made that prove fatal for life. Extremes must be avoided. For it is just as dangerous to leave the child to his own misdirected and unruly instincts, to let him satisfy them unchecked and unguided, as the extreme Montessorists would teach, as to be constantly repressing and beating down the slightest movements and impulses of his unformed mind and still undeveloped will, as the upholders of a rigid formalism would have us do. The genuine educator will use the vast store of energies in the heart of childhood, as the skilful engineer uses the waters that pour down the mountain side, for the needs of commerce and industry. He does not entirely block their course. He conserves their strength and power, but builds a path for them. He canalizes them, and forces them to do his will, and to turn the wheels of the mill and lighting plant, when and where he directs and with that expenditure of energy which he has measured out for them. The powers at the disposal of the child are those with which, later on, he must work out his destiny here below. They are still in embryo. But they are the only ones, in all probability, which he will in the future be able to summon for his needs in the battle of life. They, too, must be canalized, so as not to go to waste. They must not be blocked, for he will have no reserve forces to command. They must be directed to their proper ends. Under the guidance of a skilful hand, the young and heedless

engineer who is to control the stream, must be taught his duty, shown how to use the tremendous force, whose floodgates he can open either for his own good and that of others, or for mischief and ruin.

NEED OF AUTHORITY

HE needs therefore some authoritative voice to teach and guide him wisely. No matter how learned may be the masters who train his mind, he needs something more. For the problem is not merely an intellectual one. The moral factor, that makes for self-control, moderation, is of still greater importance. Some authority, then, is required to check, guide and develop the impulses of the child. It must be one with definite standards, sanctions and laws. It must be one that inspires respect, love and a filial fear, one that has its roots in the noblest instincts of the heart, that can appeal to every feeling of self-interest as well as of honor, disinterestedness, that embraces every phase of the life of the child and answers to the deepest sentiments of his nature. It can be found nowhere else but in the clear and positive teachings of religion. That alone can grasp and hold the entire nature of the child. It stoops from heaven to grasp his feeble hands. For it speaks to him with an authority more than human, and appeals to his mind, his imagination and his heart. It need not then be a subject of wonder if the Catholic Church, with a constancy as admirable as her sacrifices in their behalf, has all throughout her history fought and still fights for the freedom and inviolability of her schools in which to secular knowledge, patriotism and loyalty to all civic ideals, she adds the authority of her age-long experience and heaven-guided wisdom to train those in whose hands lie the destinies of the future. That future in many ways looms before us dark and foreboding. Its perils may be averted if a generation trained in the fear and love of God fronts them fully armed for the struggle.

JOHN C. REVILLE, S.J.

SOCIOLOGY

Classification of Prisoners.

READERS of O. Henry remember Soapy. He made for Blackwell's Island when the winter wind swept up the Bay just as surely as his more prosperous brother made for Palm Beach or Cuba. He was a repeater. It was easier to spend the winter months in the warmth of a city jail than to take chances with work in the cold outside world. Soapy was a prisoner and yet no one would call him a hardened criminal. Nor is he by any means a creation of O. Henry. He is merely a type that O. Henry found in his study of life and any man can find him in the prison nearest his own home town.

To a great many people the prisoner is a peculiar being, low-browed, bat-eared, scarred, repulsive and desperate-looking. The truth is he is nothing of the kind. In the movies he may be, but in actual life behind the grey walls he is very much of a man, categorized in all the descending grades of manhood. If you meet the prisoner as the chaplain meets him you will realize that he is distinctly individual. You will find under the general term prisoner men of all classes and kinds just as you find them in any community. There are men of good attainments and mental training, who swung aside from the so-much-talked-of law-and-order path one day in their young lives and ever afterward followed crime as a profession. For after all we have to face the fact that with some men crime really is a profession. Not only is that true but another by no means pleasant truth is that only the failures in the profession find their way into prison. In the broad streets of your city the successful members of the criminal profession are brushing by you at all hours. We only meet the failure behind the dull grey walls. And this very consciousness of failure has to be reckoned with by any sane criminologist who is anxious to get at the

roots of prisoner-mentality. It is true of what we may call the professional class of prisoners that the consciousness of failure crushes the spirit of a man much more than the dread monotony of passing from cell to workshop day in and day out, with nothing but the sky above and the old grey walls marking off his world.

PRESCRIPTION OF MODERN CRIMINOLOGISTS

THE modern school of criminologists finds it hard to prescribe for the professional criminal, for the very simple reason that their panacea for crime is education by which they mean mental training. And the professional criminal in very many instances has a better-trained mind than some of our well-meaning prison reformers. Many long-term prisoners I have known are college men, many others technically trained men. They will sit back and listen with kindly tolerance to a typical "uplifter" addressing them in feeling terms on the "Brotherhood of Man" or some other delightful generality and then tell you afterwards that the speaker had a good voice but there was nothing but super-heated atmosphere in the speech. A moment later the same prisoner-critic whose criticism has been as honest as it is true will give you some ideas of his own on this "uplift stuff." Here is an example of a prisoner's view of a reformer:

"The fool said in his heart: 'This is the way to run the world' and immediately he went out into the world a reformer. You meet him everywhere you go, even in prison. For example there is the fool reformer who prates about segregation. That was the way the fool reformer prated when jails were first invented to replace the gibbet. And the fool reformer with the segregation bug today may fancy himself 'advanced' but in reality he is a fossil. . . . Father, I want to say in all seriousness—no man can be reformed by any agency whatsoever except it be one that strikes deep into his own heart and there creates in him a determination to *reform himself*."

THE PRISONER'S REGRET

THE very next thing that the man in the professional class will tell you is that the hardest trial for him is to be doing time for something that he was caught at, while "Bill Blank" and a number of others are playing the same game and "getting away with it." This consciousness of failure is a phase in the mental makeup of men of this class that you rarely find mentioned in up-to-date books. The reason is clear. Up-to-date books are using the catch-cry of education as the great remedy for our "diseased" members of society. Now the professional criminal is very well educated. Many of them by years of reading and study during their confinement have gained a good general education, and by contact with men of all types have become keen students of human nature. They are quick to discern the prisoner's friend whether he claim the title of uplifter or not. The result of their education is not a consciousness of the wrong they have done to themselves or to others, but a mere selfish consciousness of failure. Such a mental attitude does not square with modern theories of criminology or penology. Those modern theories, were put so well by Thomas Mott Osborne some time ago in the *Survey*, when he declared that our prison system must be rebuilt:

First, the law must decree not punishment but temporary exile from society until the offender has proved by his conduct that he is fit to return. Second, society must brand no man as criminal but aim solely to reform the mental conditions under which a criminal act has been committed. Third, the prison must be an institution where every inmate must have the largest practicable amount of individual freedom because it is liberty alone that fits men for liberty. (*Survey*, Nov. 28, 1914.)

How our criminal population, in and out of prison must have smiled when they read these three great postulates of modern prison reform!

Whether moderns are willing to admit it or not there is a professional class and all the cant on education is not reaching this class, and until those whose influence is affecting American prison procedure stop talking about crime being merely a disease, this class which is by far the most dangerous of all will not be reached.

Certainly it is not thinkable that the professional class is beyond recall. In fact no straight-thinking Catholic would hold that any class of prisoner is beyond recall. The point to remember is that the method of recall is largely in the hands of those whose fetish is education and the professional class of criminals is no more influenced by education than the headhunters in Moro Land were influenced by pretty Bibles.

A USE FOR EDUCATION

HOWEVER there are found in our prisons men who really need education more than punishment. They are the mentally defective. The big modern "uplift" fallacy is to class all who have a criminal record in this category, whether that record is measured by a series of crimes or by one overt act. Certainly if a prisoner is found to be of sub-normal mentality a State penitentiary is no place for him. He should be confined in some institution, for he is a menace to society. Call that institution what you will, its whole scope should be medicinal and it should be in charge of mental specialists. It is a cruel thing to subject the mentally defective to the necessary discipline of prison routine. Those who are really mentally defective are irresponsible and it is a violation of justice to punish them. They really need rudimentary education, physical and vocational training, sympathetic, watchful and in many instances permanent custodial care. There is no doubt in the minds of those who have watched the prison problem in this country not merely from text-books on sociology or penology, but from actual contact with our criminal institutions, that a good many men are headed for prison by our courts when in strict justice they should be sent to other institutions.

There comes to mind a case that came under my observation only the other day. In one of our State prisons I met a man who was serving a seven years' sentence. This man had committed an offense, had been indicted by a Grand Jury, and while in county jail awaiting trial in the Superior Court, had acted in a way that led his keeper to suspect that the prisoner's mind was affected. In due time he was examined by alienists and declared legally insane. He spent three years in a hospital for the criminal insane, and on his release was returned to the county jail. Thereupon he was tried again, convicted and sentenced at the next sitting of the Superior Court, to State's prison. Surely with such inconsistency in court procedure we cannot expect to advance far in real prison reform. Indeed this opens up the very important question of court procedure and the practical working out of our criminal law. No one can fairly pronounce on the prisoner who is afraid to face the very ungratifying fact that our criminal law in its practical everyday functioning is not what it should be.

It is idle to think that you can help the prisoner by calling crime a disease and by turning every prison into a hospital. Nor can you hope to benefit the prisoner or society by sweeping all men behind grey walls into one great class, saying: "Here are a lot of prisoners. They are all unfortunate mental dunces. Let us reform them all." A group of 1,000 men behind prison bars is just as different, and contains as many individuals with all the characteristics that go to make up individuality, as a group of 1,000 men in any city or town in the nation. For after all they are men. We must not forget that. In the meanwhile it is well to remember that after some twenty years of so-called forward movements in criminology and penology crime is on the increase in these United States. What is the reason?

GERALD C. TREACY, S.J.

NOTE AND COMMENT

First American Catholic Daily in English Language

THE first American Catholic daily in the English language is finally to make its appearance. There was little theorizing on the part of those who prepared the way for it. They simply set to work with the purpose of giving it to the Catholic public at the earliest opportunity. It is now announced without any blare of trumpets. The *Catholic Tribune*, whose editor-in-chief and assistants had during the past few years, in a business-like way, gradually assured themselves of a sufficient patronage, now in the issue for April 23, 1920, merely carries the following brief "Important Announcement":

We are pleased to announce that on or about July 1, 1920, the *Catholic Tribune Tri-Weekly* will appear daily, under the name of *Daily American Tribune*.

The continued cooperation of our many friends and readers of the *Tribune* is solicited, in order that this *first* Catholic daily in the English language in the United States may be a success.

All honor to the courage, grit and enterprise of the men who are bravely and systematically leading the way towards the fulfilment of an almost universal desire on the part of American Catholics for an efficient Catholic daily press. The *Tribune*, we are safely confident, has not set out upon a mere quixotic venture. The paper has steadily increased in usefulness, and its general-manager, Mr. Nicholas Gonner, may be trusted to achieve success. It is but a short time ago that he raised it to the unique position of a tri-weekly. He is now passing this last mile-post towards his final goal.

Catholic Prize-Winners in Army Contest

A REMARKABLE number of pupils of Catholic schools in all parts of the United States have carried off the army prize in their respective recruiting districts for the best essay on the "Benefit of Enlistment in the United States Army." Beginning with the notorious Governor Catts' own State, where the prize was won by Miss Grace Girard, a pupil of the Convent of the Holy Name, and extending across the entire country to Seattle, where Maribeth Gerbel, district winner, sent her prize as the first contribution to the campaign for the Cathedral Debt and Diocesan Needs, there is a glorious host of Catholic student prize-winners. The Catholic schools are ready to meet every test. In the Paducah district Miss Ora Elizabeth Yeiser, of St. Mary's Academy, bore away the prize in a field of more than 2,000 contestants. At St. Louis six prizes were awarded for the winning essays, and the first five were won by Catholic students; the first two by pupils in the High School Department of St. Louis University. The grand prize for the Grand Rapids recruiting district was carried off by Miss Norma Byrnes, of the Sts. Peter and Paul Academy. In the Indianapolis contest the first prize was won by Miss Elizabeth Dugan, of St. John's Academy. In the Des Moines and Burlington district William D. Green, a product of the Burlington parochial schools, was awarded the first honors, while in the Dubuque district the same reward fell to Miss Eloise O'Mara, of the Visitation Academy. In Keokuk ten prizes were offered by the local merchants, and the first as well as three others were carried off by St. Patrick's Catholic High School. Miss Mary Keogh, of St. Raphael's won the Columbus and Springfield prizes. The cups and many other rewards were presented in the parochial school. The silver cup for Spokane went to Miss Frances Clare Weissenberg, of Our Lady of Lourdes Academy. "Down in Washington, D. C.", says the St. Paul *Catholic Bulletin*, "there were twelve thousand competitors for the whole district. Well the highest award was accorded to a girl in a Catholic academy in the national capital. The boys in the District of Columbia may become valiant

fighters, but a girl shall lead them in describing their exploits." There is no need of continuing our enumeration. We can merely pity the parents who imagine they must send their children to non-Catholic schools to obtain for them the proper education, while we would not care to say all that we think of those who for purely social advantages choose such schools for the little ones whom God has committed to them as the most sacred trust on earth.

**Centennial Endowment Fund
for St. Louis University**

THE hundredth anniversary of the founding of St. Louis University is to be fittingly commemorated by a movement to raise a \$3,000,000 Centennial Endowment fund which is imperatively needed to enable the university to maintain its high standard and to continue its course of development. The campaign has been successfully inaugurated by the present head of this historic institution, the Rev. William J. Robison, S.J. Under the direction of the Jesuit Fathers the university has risen to the position of one of the great educational institutions of the United States. Medicine was brought by it to the Middle West, as a professional branch of study, years in advance of any other institution. Its success in this field has indeed been so signal that it has taken a high rank among the foremost medical schools of the land. It also established the first institution of law training on the western banks of the Mississippi River, and now operates the only Class A school of dentistry in the Middle West. It was also a pioneer in the field of commercial and financial education. Today its undergraduate body numbers well over 1,500 students, representing twenty-four States of the Union and four foreign countries. Its graduates number more than 20,000, scattered through every section of the country. The purpose of the endowment fund, which is now, as we hope, to be successfully raised, has been thus detailed:

One half of the endowment fund sought is for the purpose of obtaining an annual income of \$75,000 with which to increase the salaries of lay professors in the schools of medicine, dentistry, commerce and finance, and the Institute of Law, as well as to add to the faculties of these departments additional full time professors, now sorely needed. An additional fund of \$250,000 is of immediate necessity to provide a new laboratory for the school of medicine whose professors and students are at present badly handicapped by lack of space.

A total of \$1,250,000 is needed for the future to provide a new clinic for the schools of medicine and dentistry, additions to the present buildings of the schools of medicine and dentistry, an extension of the building now housing the Institute of Law, a new building for day students in the school of commerce and finance, a new dormitory for the college of sciences and a building for the preparatory school.

Through careful management and self-sacrifice the university has thrived and expanded for almost a hundred years on the meagre fees of its undergraduate body, with an occasional small donation from alumni and friends, but it is now confronted with its most serious financial problem. Hence, leading business and professional men of St. Louis have already accepted membership on various committees in connection with this campaign. Thousands of alumni throughout the United States have been organized for the preliminary work now under way.

Hartford's New Bishop

ON April 28, the ancient and beautiful city of Hartford witnessed a solemn ceremony by which the Rt. Rev. John G. Murray was consecrated titular Bishop of Flavias—an ancient see in Cilicia—and auxiliary to the Rt. Rev. John J. Nilan, Bishop of Hartford. The holiness and dignity of the episcopacy is such, that it is scarcely correct to say that any man attains the lofty office by his own merit, but in the present instance it is altogether true and proper to declare that nature and grace

have combined to make Bishop Murray a worthy member of the illustrious New England hierarchy. As a student at Holy Cross, and later at the venerable University of Louvain, his career was altogether remarkable. Even now after a lapse of nearly a quarter of a century the old professors of the former institution of learning speak of him with admiration and affection compelled by his character and attainments, while Louvain pronounced him one of its most brilliant students, and congratulated Hartford on the possession of a priest of his singular merit.

Needless to say, Bishop Murray's priestly career loses nothing by comparison with his student days. He was ever the priest of God, filled with the spirit of the Master, gentle yet firm, pious yet unostentatious, finding in the midst of the engrossing duties of the difficult office of chancellor of a great diocese, time to devote himself to ministerial works of piety and mercy. And now that God has placed His Hand upon him in a new way, the Bishop will go forward from success to success, even to the last, the crown of glory, a consolation to all who love righteousness. Hartford is blessed in the new Bishop and the new Bishop is blessed in his beloved Hartford, where priests and Sisters and layfolk live the fullness of Catholic life, in peace and joy.

The Padre's Lion Story

HERE is one of the pleasant pages in "The Silence of Colonel Bramble" when the Scotch parson describes an adventure he had in Africa:

"I was at Johannesburg and very much wanted to join a sporting club, as a number of the members were friends of mine. But the rules did not admit any candidate who had not at least killed a lion. So I set out with a nigger loaded with several rifles, and that evening lay in wait with him near a waterhole where a lion was accustomed to come and drink.

"Half an hour before midnight I heard the crashing of the branches and over the top of a bush appeared the head of a lion. He had winded us and looked our way. I aimed and fired. The head disappeared behind the bush, but appeared again after a minute. A second shot, the same result. The brute got frightened, hid his head, and then put it up again. I remained quite cool. I had sixteen shots to fire in my various rifles. Third shot, same old game; fourth shot, ditto.

"I got unnerved and shot badly, so that after the fifteenth shot the beast put up his head again. 'Miss that one, him eat us,' said the nigger. I took a long breath, aimed carefully and fired. The animal fell. One second—two—ten—he did not reappear. I waited a little longer, then I rushed out, followed by my nigger, and guess, *messiou*, what I found behind."

"The lion, padre."

"Sixteen lions, my boy, and every one had a bullet in its eye! That's how I made my debut."

The parson's hearers agreed that it is not true that the Scotch have no imagination.

Big Sisters Aid Convalescent Home

EVERYONE in touch with the works of Catholic charity must have felt at times the great need of special attention for persons discharged from public hospitals, who often find themselves in a most deplorable position. Although sufficiently cured of their previous disease they are not seldom thrust out, helpless and resourceless, into the city streets, while still in a delicate and convalescent state. The over-crowded hospitals can no longer find room for them. These and similar cases are to be the special objects of the charity of the Catholic Big Sisters of Brooklyn. Referring to the benefit recently held by them for the establishment of a Home for Convalescent Patients, the Brooklyn *Eagle* spoke enthusiastically of Mgr. O'Hara and the Big Sisters. May their work meet with abundant encouragement and support. It is a good illustration of the activities open to our Catholic Big Sister organizations throughout the country.